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AUGUST • 1955

Volume 55 • No. 12



MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON, *editor-in-chief*

WAYNE CHRISTIANSON, *executive editor*

RORERT LUNN, *advertising manager* • WILLIAM BOYLE, *circulation manager*

in this issue—

ONE of the interesting things about this August Missionary Issue is the number of "surprise packages" which it contains—features which are just a little different than those you'll find from month to month. One of these, of course, is the unusual allegory, "The Crime of General MeFirst." Another is J. M. Veldhuis' New Guinea diary, beginning this month in the Missions Department. Most important, perhaps, is this month's discussion of Hinduism, opening the new series on "A Christian Look at the World's Religions." All three, we believe, are unusual features.

IF YOU MISSED Dr. Wilbur M. Smith's *IN THE STUDY* last month—as many readers apparently did—you will be glad to know that it's back this month with no further interruption anticipated. (Dr. Smith has arranged to continue copy preparation during his trip to Europe.) This month's *IN THE STUDY*, by the way, introduces a new series covering literature on the person and work of Christ. Since the new series will include Dr. Smith's comments and observations on various books and authors, the series should be of particular value.

READERS WHO HAVE SUGGESTED that we publish at least an occasional serial story will welcome Dr. Paul White's "Jungle Doctor Meets the Mau Mau," which begins in this issue. Dr. White's Jungle Doctor stories on radio and in book form have had wide appeal in both England and Australia. More recently they have been winning new friends in the United States where his books are now being published. Oh, yes—if there are boys and girls in your household, be sure to share "Jungle Doctor Meets the Mau Mau" with them.



cover by
PAUL'S PHOTOS,
JOSEPH E. SHERMAN
and GENDREAU

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THIS MONTH'S COVER

IN SEARCH OF FORGIVENESS—Those who worship the Hindu goddess Kali go in constant fear of her displeasure. The Kali flagellant on our cover this month whips his legs at intervals, drawing blood, while he chants the words that are supposed to restore him to the goddess' favor.

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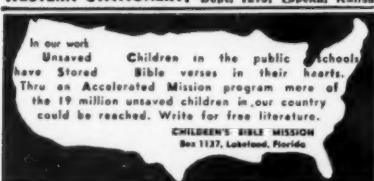
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Out of the MIXING BOWL

MRS. WILLARD ALDRICH

How Wonderful Thou Art!

THE slow drip, drip, drip of the kitchen faucet (since fixed by Daddy) and the whispered crackling of the hearth fire were strangely comforting to Mommie. It was wonderful to be alone in the house, so alone that such noises could be heard.

She sat in the big chair by the middle room window re-reading, *The Burden Is Light*, by Eugenia Price, and marveling again at the infinite variety of God's ways with men. And loving Him because of it.

Smokey, the gray kitten curled up asleep in the chair by the piano, dreamed his small gray dreams, his fat little tummy rising and falling with satisfying regularity. Even he was quiet.

The parakeets upstairs in Becky's room called to the lone one in Virginia's room as if wondering at the quiet with the nine vigorous children away.

Mommie finished her coffee and read some more, being careful not to let the tableful of breakfast dishes catch her eye. Dust on the front table? That, too, could wait.

Right now there was quiet and it flowed around and over her like a healing thing of restfulness.

That morning at breakfast Daddy had read the introduction and portions in John Linton's *Gabriel and the Scot*. They had chuckled appreciatively and decided that the chapter on "Tea-Table Talk" was a very understanding one—only they would have taken coffee.

The children, not being able to enjoy the subtleties, whispered under cover of Daddy's resonant voice until he demanded, "Quiet! I'm reading to Mother!"

Jane murmured, "Your egg is getting cold. And your bacon."

And now they were all away for a few hours. Mommie had waved dutifully at them, then turned with a very mid-forty skip of delight to revel in the aloneness.

To sit and read, to think, to talk with Him and love Him so without a single

This monthly feature appears simultaneously in *Moody Monthly* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

interruption . . . even the drippy faucet sounded pleasant! And Smokey, there, to look like Mommie felt—content.

She thought of God's ways with people: There was Eugenia Price and how she discovered that God could satisfy; John Linton and how he found freedom and relish and vigor in Christ.

And she thought of herself and of how the dear Lord had won the heart of a shy, fearful eleven-year-old. All through the years so patiently, gently He has led the way.

Her nine vigorous, demanding children pressed into mind—each so different, so strikingly different.

"All thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54:13)—it was something to rest in, to let the quieting, healing-ness of it flow around her.

It was so easy to see the flaws, to wince at the rubbing of sharp corners, to be aware of one's futile efforts in helping to train them, those growing ones.

Smokey stirred, stretched and curled up again, and Mommie leaned back to rest and to think in the quietness.

"Lord, there's no point to having had the nine if its only to add that many more to this overpopulated world! But to have nine who can be used to Thy glory . . .

"There's so many rough corners yet, so much of self-seeking—and I'm so clumsy in handling them . . .

"And yet You've brought so many such different ones to a heart-oneness with Thyself . . ."

The faucet dripped, the fire barely crackled and the parakeets were still.

In the quietness and aloneness He could be heard:

"I gave them to you. They are yours—and they are Mine. You have committed them to Me. And I have loved them. To Me their differences are only potentialities. I am able."

The luxury of aloneness and quiet—such rest of heart to know He is so near.

With thankfulness Mommie put down her book and with singing step began to clear the table.

Carrying Burdens

Henry Moorehouse returned home one morning, carrying a parcel, a present for his wife, and was greeted by his lame daughter who asked that she might have the pleasure of taking the parcel to the room where mother was.

"But you know, dear, that you cannot carry it," he said, thinking of her lameness.

"Give it to me, and see," she challenged him.

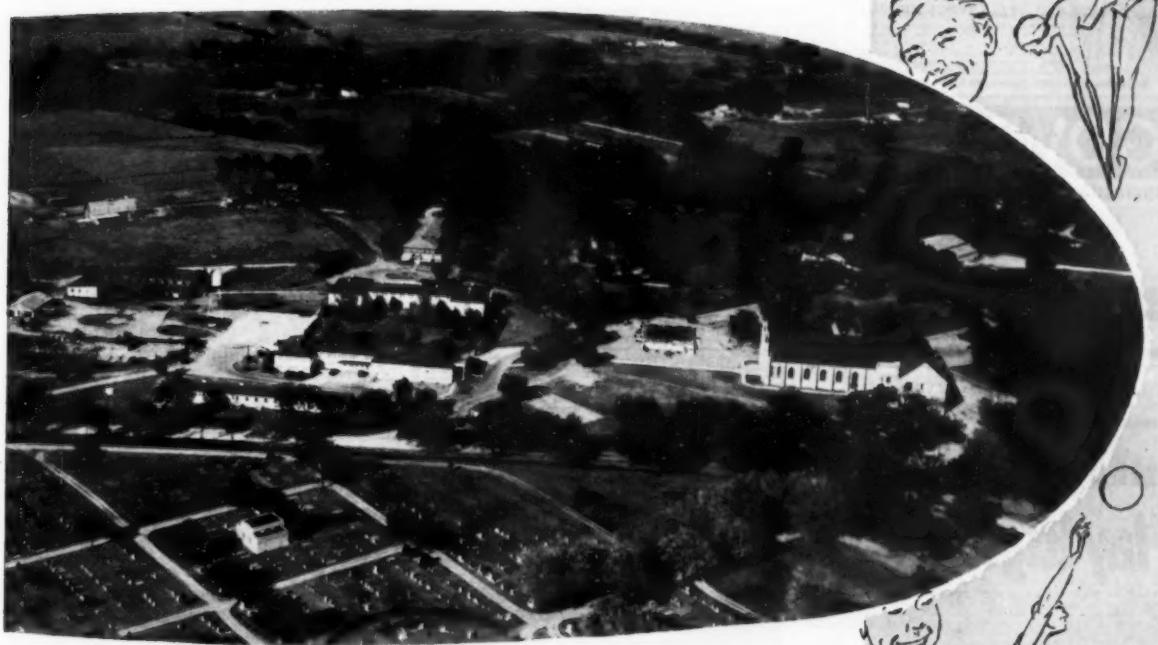
The parcel was handed to her, and then she said, "Now I'll carry the parcel, and you carry me!"

So is it with ourselves. If I must carry a burden, Christ will carry me.

—J. Sidlow Baxter, in
His Part—and Ours
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Our Moody Readers

Bibles in Israel

Hearty congratulations on your very interesting special edition of the May MOODY MONTHLY with articles on the Holy Land. There is one statement about the spread of God's Word in Israel that I would like to clarify.

Until recently, shipments of Bibles and New Testaments to Israel have been allowed to enter the country without difficulty. Only two years ago we sent to Israel a shipment of 25,000 Hebrew New Testaments and almost 100,000 copies of a large Scripture book.

Recently it has become more difficult to get New Testaments into Israel, but we know of no special edict against this importation. And even if such a decree should be issued, it would not hinder the Word for a long time to come because we have large stocks of New Testaments in various languages on hand in Jerusalem. Also not long ago the British and Foreign Bible Society imported large supplies of Hebrew Bibles and we purchase from them as needed. So in Israel today there

is no lack of New Testaments nor of Bibles for the Jewish people.

And the amazing thing is that when the Jews, coming from many lands, arrive in Israel, they seem to have a newly awakened desire to read the Word of God. A recent letter from a missionary in Israel tells of this great eagerness:

"In upper Galilee not long ago we were joyfully welcomed. Some of them said, 'We have been waiting a long time for someone to bring this Book to us.' Some men from Persia went with us half a mile back to the car in order to secure Persian New Testaments. In spite of the hot desert sun they did not mind the walking. They took back with them also some French and Arabic New Testaments for the other men who had asked for them. We gave out all that we had in the car even though our bags had been full of copies of God's Word when we came to the settlement."

We will deeply appreciate the prayers of the readers of MOODY MONTHLY for God's blessing on the widespread distribution of His own Word in the land of Israel today.—George T. B. Davis, Executive Secretary, Million Testaments Campaigns, Philadelphia, Pa.

Correction from Spain

May I make a correction in regard to your "Faces and Facts in This Month's Christian News" [May]? Florentino Tornadiso is not pastor of the Jativa Baptist Church but of the Puerto de Sagunto Church which is also near Valencia. Also, he was released on March 8 instead of 9. I recently saw him and had a blessed time hearing about his experiences in jail. Practically every day he had an opportunity to give out the gospel.—Harold J. Kregal, Barcelona, Spain.

A Wrong Appraisal?

If, as in this article ["A Suffering People," May], you present only historical instances favorable to a certain point of view, you don't give the whole picture . . . Many times the Jews have been a disloyal, traitorous folk to the people among whom they have lived . . . All that we can say for the Jews is "Love your enemies" as Christ did for they desire mastery of all non-Jews . . . I sincerely believe that an article of this type has no place in MOODY MONTHLY.—Otto Redlich, Fort Atkinson, Wis.

Holy Land Issue

Sorry for the one article [in the May Holy Land number], which "favors" the Arab side—all the other articles on the subject are excellent, and as stated in one, the Arabs who have the light welcome the restoration, as all well-informed believers will.—Mrs. H. M. Mael, Grandville, Mich.

Your last edition about Israel and Arabs won me.—Ada Prior, San Bernardino, Calif.

Having just returned from the Holy Land I was delighted to find the May issue on my desk! This issue is the finest compilation on the Holy Land situation I have ever read in a magazine!—Don L. Martin, Pemberton, Minn.

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

*worldwide news
for and about
Christians*

PRESSTIME PARAGRAPHS

The Bible has been approved for use in California schools, according to a ruling by Edmund G. Brown, the state attorney general—but only as literature, not for religious instruction purposes.

• • •
Gospel Light Press, Glendale, Calif., has appointed Larry Ward, until recently director of publications for the General Association of Regular Baptists, as their director of research and teacher training.

• • •
Pastor Martin Niemoeller, fiery and outspoken president of the German Evangelical Church, participated in Billy Graham's June 21 meeting in the city auditorium at Frankfurt, Germany. About 40,000 Germans braved threatening skies to hear the gospel. (An estimated 1,500 responded to Graham's consecration appeal.)

NEWSQUOTE of the Month

"Religious news has been coming out of Russia, and it is very surprising how much the Russians are telling us about themselves . . . What bothers the Communist leadership is that the new offenders against Lenin's canonized atheism are not the old people who got their religion in the Czar's days, but they are the youth of the new Communist generations—the very same young people whom they were expecting to do away with the church."

• • •

Story Behind the Quote: This observation was made by Editor Sidney Correll in *The Missionary Digest*. The editor refers to a decree, signed by Khruskhev himself, in which the Central Committee of the Communist party admits that mistakes have been made in anti-religious campaigns in the past; and, says Correll, "what is even more remarkable, it admits that there is something positive to be said for the church, since the decree recognizes its loyal attitude to the regime and concedes that a believing and practicing Christian can still be a good Communist."

Correll lends credence to the published estimate that there are approximately 70 million people "who retain a deep, religious faith" in the USSR (see *N/R, December, 1954*). He also rejoices that the American Bible Society and one other group are, reportedly, getting gospel portions and literature into the Soviet Union.

New Guinea Mission Plane Wreckage Discovered

Wreckage of the missing Christian and Missionary Alliance plane (see *N/R, July*) was sighted by a commercial airline pilot flying over a high ridge one and a half air miles from the rim of the fabulous Baliem Pass valley. The discovery on May 28—exactly one month after the April 28 alarm—came almost at the moment of deciding to call off the widespread search.

A Mr. Crowley, owner of Crowley Airlines, Lae, New Guinea, flying the first available craft capable of scaling the high ridges of the area, made the discovery and filed this brief report: "The plane had struck the limestone ridge at about 10,250 feet above sea level. From the air it could be seen that the fuselage was crumpled and had burst open. Survival of the pilot would have been impossible. The place of the crash would be very difficult, if not impossible, to reach."

(Item: After a brief moment of shock on hearing the sad report, Mrs. Al Lewis, the pilot's wife, who has been keeping a lonely vigil at the Sentani airstrip, won the admiration of fellow missionaries with her quiet acceptance of the disaster as in the will of God for her.)

President Observed Praying for Divine Guidance

President Eisenhower is not ashamed to kneel in prayer for divine guidance in making fateful policy decisions. This fact, often rumored but never clearly stated, has become known through the inadvertent revelation of a top member of the White House staff.

An administrative assistant, Fred A. Seaton, referred to the President's prayer habit at a small gathering of newspaper publishers. Mr. Eisenhower's spiritual sincerity had been questioned and Mr. Seaton, coming to the President's defense, related the details of an incident which came to his personal attention.

Seaton's statement as later released for publication:

"One of the President's assistants walked into his office unannounced. He has authority to do that on urgent matters when the President is not otherwise engaged. The assistant entered quietly and, to his astonishment, found the President on his knees in silent prayer by his desk.

"The assistant was profoundly embarrassed and immediately turned to leave. At that instant the President rose and noticed him. The assistant started to apologize, but the President told him it wasn't necessary.

"Then as the assistant delivered the important message he was carrying, the President quietly explained that he was making a crucial decision that could mean peace or war in the Far East and had prayed for divine guidance to choose the right course. The President had turned to God for help in this hour of momentous decision."

Recently the President's economic adviser, Dr. Gabriel Hauge, told a group of educators that the President has a deep religious conviction (see *N/R, March*), "but he underplays it for fear that people will think he is using it for political purposes."

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Invested. Fuller Theological Seminary's President Carnell.



Honored. MIT's Dr. and Mrs. Thomas Moseley at Nyack, N.Y.



Commissioned. Mitri Ziday, a modern crusader for Lebanon.



Released. Paul H. Sheetz, for Latin America's *Vida*.

• EDWARD JOHN CARNELL, 35, said to be the youngest seminary president in the U.S., was inaugurated as president of Fuller Theological Seminary, Pasadena. Present at the ceremony, and obviously (*see photo above*) pleased at the choice, was founder Dr. Charles E. Fuller. The investiture was accomplished by Dr. Harold John Ockenga. Dr. Wilbur M. Smith offered the prayer of dedication.

• ELMER PARSONS, Free Methodist missionary on furlough from Japan, has accepted the position of president of Central College, McPherson, Kan., to assume his duties immediately. Parsons succeeds Edgar Whiteman, whose resignation became effective June 15.

• ALFRED C. SNEAD, often called "the outstanding missionary statesman in America," was named "alumnus of the year" by the Taylor University Alumni Association. Dr. Snead has been foreign secretary of the Christian and Missionary Alliance since his appointment in 1921. Snead, currently president of the Evangelical Foreign Missions Association, has served as a missionary in India and as a pastor in Indianapolis. He graduated from Taylor in 1901.

• BARNEY WALKER, JR., has been appointed to a dual position: part of the time he is chaplain co-ordinator of the R. G. LeTourneau plants and part of the time he is chaplain of LeTourneau Technical Institute. Walker entered Bob Jones University in 1946 with the intention of becoming a coach, but by graduation time in 1950 he had felt a definite call of the Lord to the ministry. He held several pastorates before he became chaplain of the Mississippi plant in 1953.

• THOMAS MOSELEY and his wife, "First Lady" of the Missionary Training Institute, Nyack, N.Y., were honored on the completion of his forty-year ministry at the school. At the service, sponsored by the Alumni Association, it was made known that a large portrait in color of Dr. Moseley will be presented to the school later this year.

• CHARLES (CHUCK) TEMPLETON, who has been critical of present-day evangelistic methods, told a group of

Presbyterian ministers: "The so-called revival sweeping America isn't permanent or genuine. Most people seem to want God as you want a hot water bottle in the night—to get you over a temporary discomfort. Oddly enough, though there is a statistical increase in religious interest, there is also an increase in the number of criminals and the seriousness of their offenses. The statistical columns reveal the nation increasingly Christian. The news columns reveal the nation increasingly pagan. Any genuine revival of religion will have to go beyond a mere concern to have God as a convenience and come to the point of dedication to Him and to His Word."

• MITRI ZIDAY belongs to a leading family in Beirut, Lebanon. He was a student at Emmaus Bible School, Toronto, when he became burdened for the unsaved in his native land. He is a descendant of the crusaders and considers himself a modern crusader. He says: "My ancestors carried swords of steel with which to slay the Mohammedans; I carry the Sword of the Spirit (provided by the Home Bible League movement), with which to set them free from the law of sin and death."

• C. P. DENYER, Latin American Mission translator who has been giving half of his time for several years to the American Bible Society's forthcoming revision of the Spanish translation, will be the key man in the joint production of a new exhaustive Spanish Bible concordance to be published by Editorial Caribe.

• PAUL H. SHEETZ, editor of *The Missionary Broadcaster*, will spearhead *Vida*, a new Christian magazine for Latin America. He will leave Chicago early this month for San Jose, Costa Rica. He was released by TEAM for the new work. (Previously TEAM had released Paul Bartel to launch a similar Chinese-language magazine.)

• HUBERT FISHER, of the China Inland Mission, reports that three of 38 members of the Samani, Japan, Poets' Club have been won to Christ and that one of them plans to compose Japanese hymns in the future.

'Pray for Peace' Stamp on Mail Is Voted

The House of Representatives has passed, by voice vote, and has sent to the Senate, a bill to authorize the postmaster general to provide a special canceling stamp bearing the words, "Pray for Peace."

The bill, considered by observers to be certain to become law, was endorsed by the House Post Office Committee in an effort to "encourage the great body of our people" to pray and "to work actively" for peace. (Item: This legislation was sponsored by Rep. Louis C. Raubaut (D.-Mich.), who also sponsored originally the proposal to insert the words, "Under God," in the pledge of allegiance to the U.S. flag.)

Once the bill is passed by the Senate, the canceling die will quickly be installed in all first and second-class post offices in the U.S. and possessions and—for a time at least—will appear on every letter mailed.

Eastern Orthodox Church Wins Army Recognition

The Defense Department, reversing a very recent decision, agreed to let persons of Eastern Orthodox and other religious faiths identify their church affiliation on their military identification tags.

Previously the only identification—other than "P" for Protestant, "C" for Roman Catholic or "J" for Jewish—has been the

use of the letter "Y" on tags of men of all other faiths. The new code will be "EO."

Doctors Told They Also Need Religious Training

"Doctors and medical students need a greater background of moral and philosophical training to enable them to live up to their code of ethics," so says Dr. Edward J. McCormick of Toledo, Ohio, a past president of the American Medical Association.

"Doctors can't learn from a test tube that there is a Supreme Being," he declared. He said this nation is producing skilled doctors who have "a certain gap in their medical education."

In advocating increased moral and philosophical education for doctors, Dr. McCormick suggested this education be provided "somewhere in the pre-medical training or during clinical courses."

Washington Visitors Told of 'Scripture Text Tour'

Visitors to the nation's capital have been advised to take a "Scripture text tour" of that amazing city. The suggestion came from Dr. Herbert E. Eberhardt, superintendent of Central Union "Mission of the Churches" in Washington.

Addressing the 42nd annual convention of the International Union of Gospel Missions in Fresno, Calif., Dr. Eberhardt took fellow delegates on an imaginary tour of the capital, beginning at Union Station, where there are three scriptural passages carved in the stone work of the three main arches.

They are: (1) "Thou hast put all things under his feet," from Psalm 8:6; (2) "The truth shall make you free," from John 8:32; and (3) "The desert shall rejoice, and blossom as a rose," from Isaiah 35:1. (Item: Those verses were selected by Dr. Charles William Eliot, former president of Harvard and editor of the Harvard Classics.)

Inscribed on the stained glass window of the new capitol prayer room, said Dr. Eberhardt, are the words of Psalm 16:1: "Preserve me, O God; for in thee do I put my trust," and Psalm 119:105: "Thy word is a lamp unto my feet, and a light unto my path."

Next stop on his imaginary tour was Mount Vernon, where, he explained, is written the following Scripture from John 11:25 on the stone above the twin graves of George and Martha Washington: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Dr. Eberhardt described the bronze plaque on the Civil Service building, marking the site of the world's first telegraph office and the memorable words of the first telegram ever sent: "What Hath God Wrought!" from Numbers 23:23. The mission leader also told about Scriptures in other public places.

New Mission Station Set Up in Dutch New Guinea

The Unevangelized Fields Mission has established a new mission station in Shangri-la, Dutch New Guinea. Announcement of the new station was confirmed by missionary J. M. Veldhuis, director of an expeditionary force sent into the jungle area around Archbold Lake by the mission earlier this year.

Veldhuis reported on May 30: "Much successful contact has been made with the natives on all sides of the Archbold camp who continue to prove friendly. We now have four missionaries at the lake and within another two or three weeks we are trusting to have two more, making a total of six men as our occupying force. We maintain radio contact with the lake twice daily during these initial consolidating times."

(Item: The new UFM station might never have been established except that Al J. Lewis, pilot of the recently lost CMA plane, flew in supplies which were urgently needed at one critical point in the jungle trek.)

Survey Reveals How Protestants Select Church

When Protestants move into the suburbs they ask five questions, according to a survey by Prof. William Mather, sociologist at Pennsylvania State College. The study was reported to the Presbytery of Washington in the U.S. capital by Howard F. Newman, Lewinsville, Va.

These are the questions in the order of their frequency in suburban thinking:

- Who is the minister and what's he like?
- How good is the Sunday school?
- Is the church conveniently located?
- What is its denomination and its theology?
- How good is the music?

U.S. TOURISTS INVADING HOLY LAND



Tourists climb Mount Zion, Jerusalem, Israel, to see Biblical sites.

Hardly a Christian can be found who does not cherish the desire to travel in the Holy Land with his Bible open on his lap. Last month the vanguard of 50,000 U.S. tourists—25 percent more than last year—left by plane or boat for Israel. Most of them had only a scant three weeks in which to "do" the Holy Land, but all were hopeful of capturing some of the romance of walking—literally—in the footsteps of the men and women of the Bible, including their Saviour.

Most tourists head for Jerusalem, which will shortly observe the third millennium of its recorded history—probably the oldest tourist city in the world. It is doubtful, however, whether the visitor of antiquity could avail himself of the comfort and convenience which await his modern counterpart. Today's tourist can reach almost any part of the Holy Land by luxury coach or by the newest automobiles traveling over modern highways. (Item: A free trip to the holy places in Jordan is offered visitors by the director general of tourism of Lebanon if they request airline agents to include Jerusalem, Jordan, on their tickets at the time of purchase.)

As you read this, one or more of the 46 groups of the 1,500 Baptists from the U.S., visiting Jerusalem in conjunction with the Baptist World Alliance Congress, will be reliving Bible history somewhere in the tiny Holy Land. Come along.

They will hear their guide say: "This tiny fishing harbor is Jaffa (Joppa), from which Jonah set sail; that cave over there in the bony Judean hills, through which the railroad winds up to Jerusalem, is where Samson hid from the Philistines; next to this stream of Kishon, just outside Haifa, Sisera's iron chariots bogged down in the mud, like modern tanks in the rainy season; above is the steep precipice on Mount Carmel, down which the false prophets of Baal were flung after their debate with Elijah."

Perhaps the Baptists will spin down the Valley of Jezreel—past Armageddon on the right and Nazareth on the left—between Mount Gilboa, where Saul and Jonathan were slain, and Mount Tabor, where according to legend Christ's transfiguration took place—down to the harp-shaped Sea of Galilee, where fishermen still cast their nets.

Or, when the Americans head south, the signposts point to Ashkelon, where a model township is rising on the ruins of the ancient, arrogant Philistine city; to Sodom, where the potash-evaporating pans are spread out on the shores of the Dead Sea, 1,300 feet below sea level, overlooked by the salt column which local legend labels as the wife of Lot; to Beersheba, the Place of Seven Wells, where Abraham watered his flocks from underground springs which now supply the growing desert metropolis; and to Eilat right down on the Red Sea, where King Solomon's copper mines are again being worked and his southern port rebuilt.

In exchange for the thrills and excitement of his brief Holy Land visit, the average U.S. tourist will leave \$115 in American money. He will probably have picked up a few bewilderments, too. As one returned tourist discovered, his most vivid memories were not too distinct. He complains: "Even with the notes I scrawled as I tagged along behind my guide, even with a fat blue guidebook to refresh my memory and correct my facts, still the Old City and its holy places are a bit of a blur in my mind."

How to FIND them—

How to TRAIN them—

How to KEEP them—

BETTER LEADERS FOR YOUR CHURCH

by Weldon Crossland

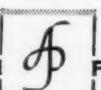


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ABINGDON  **PRESS**

This Month's Authors

TOM WATSON, JR., is a missionary under the Evangelical Alliance Mission. After serving as a pilot in the U.S. Air Force, he was trained in radio techniques at the University of Florida, and later operated his own radio station. Now after long and patient negotiation with the South Korean government, he is spearheading preparations for a new 20,000 watt station in Seoul which will beam the gospel into the Communist-dominated countries of China, Manchuria, Mongolia and Siberia.



DAVID H. JOHNSON is director of the Evangelical Alliance Mission. Following his ordination he engaged in extensive evangelistic work and eventually became pastor of his home church, the Lake View Mission Covenant Church of Chicago, where he served eleven years. As director of TEAM, a position he accepted in 1946, he has visited many of the mission fields of the world. He is, therefore, well qualified to discuss mission problems and opportunities from the standpoint of worldwide interests.

EVERETT L. CATTELL is chairman of the India Board of the Friends Foreign Missionary Society. Trained in Ohio schools and having held pastorates in various cities of that state, he has nevertheless felt the pull of missions from his youth. In 1936 the call could no longer be denied, and he and his wife sailed for India. In addition to other important posts he is chairman of Yeotmal Biblical Seminary, which is staffed with Indian teachers in the hope eventually of making it wholly indigenous.



MONTAGUE GOODMAN's home is in Kent, England. Educated and trained for the profession of law, which he practiced many years together with his brother, nevertheless his deepest interests have been centered in the study and teaching of the Word of God. He is closely associated with the Crusader movement, a Christian work among the boys of England. He is also president of London Bible College, a school much on the order of our own Bible institutes, where teachers, lay preachers, missionaries, and other Christian workers are trained.



PAUL WHITE is a medical doctor in Australia. He went to Africa as a young man, established a mission hospital in Tanganyika, performed an incredible amount of operative work, and came home when his wife's health failed. He now divides his time between carrying on a medical practice, doing research work for the government, writing books, conducting a radio broadcast, traveling about the world, keeping numberless speaking engagements, and helping to support the mission hospital he founded.

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Editorials

Understanding Missions in 1955

That there are great changes in missionary work no one can deny. Some, of course, are changes in the physical conditions of missionary work such as have come with the use of airplanes, radio and other modern inventions. But there are other points of emphasis in missions today that seem new to many.

There is the new emphasis on literature, for example. Pioneers like Carey and Morrison gave priority in their missionary work to Christian literature, however, especially distribution of the Scriptures. When Carey distributed his first tracts in Bengal, the people took them eagerly, though comparatively few could read them. Today millions every year are learning to read. They are eager for reading material, and others who are not Christian are also producing literature for them.

Again we are increasingly emphasizing the importance of training national leaders for the churches. The early missionaries also saw this need and tried to meet it. Their successors were not always so discerning, and too much of the work stayed in missionary hands. The closing of China highlighted the need. But there are complications. Today leaders trained in mission schools find others eager for their services, especially in places like Africa, and the leadership of the church suffers.

There are changes in missions, though, that make the situation quite different from what the pioneers faced. They are very significant changes, although not well understood at home.

For example, in most fields there is already a Christian Church. Our young people today are not going out to fields untouched by the Christian message. This means a new approach, for they must learn to work with the church. Some may even be called on to work under the church.

Often there is heathen competition in the very types of work in which Christian missions pioneered. Sometimes it is the heathen equivalent of a Sunday school, or it may be a Young Men's Buddhist Association.

Those who go to the mission field today, too, soon find that the prestige of the white race and of western civilization has largely disappeared. It is doubtless a good thing. At any rate it is different from what used to be. The missionary in some sense is being forced back to a first century situation, when the gospel made its way entirely on its own merits and the transformed lives of its believers.

There are many other trends which might be mentioned. In the world picture, America has come to the fore as the leading missionary nation. Britain, even with a better economic situation than at the close of the war, is finding it hard to maintain much of the work already begun.

Both at home and abroad there has been a new concern for evangelism. Most notable have been the mass evangelistic services. However, this concern has not resulted in any great change in procedure. The number of missionaries sent out for evangelistic work as compared with those for institutional work has not changed appreciably.

These observations merely point up the complex, changing nature of missions in the world today. Probably the layman cannot hope to become well informed concerning every aspect of the missions picture, but he can better his understanding of such information as may come to his attention. Above all, he can avoid the grievous mistake of assuming that missions and missionaries face substantially the same problems and situations that they faced in the days of Livingstone and Carey. H. R. C.

Whose Bible?

If the Religious Information Bureau of the Knights of Columbus changed a capital "C" to a small "c" we would agree with their statement: "Yes, the Bible is truly a Catholic book." It is universal! It meets every man right where he is, and can be the means by the Holy Spirit of the salvation of everyone who trusts the Lord Jesus Christ.

But we vehemently disagree that the Bible is a Roman Catholic book. The only concession to be made here is that since the Roman church says there are 73 inspired books, it may have the apocrypha as part of its infallible Scripture. But so far as the canonical books are concerned, which, of course, include the 27 books of the New Testament canon, we cannot go along with the Knights of Columbus dictum.

We are thankful for the church fathers whose scriptural quotations indicate the books which they believed were inspired. We are thankful to church councils which have voiced their convictions as to the extent of the canon. But these men and these councils did not create the canon.

To make the church superior to the Scriptures because the church defined what was in the Scriptures is to make the same mistake—as Martin Luther affirmed—as to conclude that since John the Baptist pointed out Christ as Lord, he must therefore be superior to Him!

No, it is not a Roman Catholic Bible; it is God's Word—and we receive it as such.

The Source of Power

Someone was describing a new convert—a man of unusual gifts and personality. "All of the talents and abilities [of this man]," the person speaking declared, "are now at the disposal of Jesus Christ."

This assertion has stuck in our minds—not because the statement is untrue, but because it illustrates a point of view held all too often by God's people who should see things as they are more clearly. How much more right it would be to say, for example, "All the power and resources of the Lord Jesus Christ are now at the disposal of this new convert in living for Him!"

The Scriptures teach—and every earnest believer learns—one's own powerlessness in spiritual conflict. The most brilliant Christian man, the most charming Christian woman, cannot accomplish one erg of spiritual work for God without the presence and enabling of the Holy Spirit. "Abide in me," the Lord Jesus told His disciples. "Without me ye can do nothing."

It is true that some human vessels have a greater potential or capacity for usefulness than others. Praise God for the apostle Pauls, for the Spurgeons, the Finneys, the D. L. Moodys, and the host of other Christian stalwarts down through the ages. But their power came from God, and it is this power today which alone can make men fruitful in the service of Christ.

How Do You Pray?

A year has passed since the last Missionary Number of *MOODY MONTHLY*. Have you had a satisfying part in the work of making Jesus Christ known during these twelve months to those of other tongues and nations?

To a striking degree our Lord has placed His mis-

sionary program in the hands of Christians here at home, because missions depend on prayer. Prayer opens doors, overcomes great opposition, convicts sin-hardened hearers. It delivers God's servants from Satan's darts, stirs hearts at home to give and go.

Small wonder, then, that the adversary should try to hinder prayer. One of his most successful strategies it seems is to lull a church or individual Christian into simply praying, "Lord, bless the missionaries."

We are of course to pray for all God's servants. But Scripture makes it clear that the most striking answers to prayer are answers to definite petitions. In praying for missionaries this means using a prayer list (with not too many names at first) and regular contact with missionaries who share their needs and notes of praise. Along with this, it seems to us there is an urgent need for prayer bands in churches where small groups accept responsibility for certain missionaries on certain mission fields.

Experience shows that prevailing prayer on the part of just one or two at home has been responsible for striking victories on the mission field. There is no reason why our missionaries cannot have such prayer support this year if Christians at home will pray more definitely.

The Greatness of Our God

The Hale telescope of Mount Palomar is the largest reflecting telescope in the world. This 200-inch instrument enables astronomers to study hitherto unknown parts of God's vast creation. They tell us that heavenly bodies one billion light years distant are brought within the range of study.

What are we in the face of such magnitude? "Would the God who created such expanse be interested in me?" we ask. But we know the answer. The Bible breathes it from beginning to end. It is epitomized in John 3:16.

Even science, however, may say a corroborating word here. A fellow-editor recently called our attention to a statement by Dr. William A. Baum that photographs have been made at Mount Palomar of stars which are "6,300,000 times dimmer than those visible to the naked eye." Further, that even a lighted candle at 15,000 miles could be photographed through Mount Palomar's giant eye.

If man can do that, is God less able? We may be small, but science suggests the possibility of our being seen. Best of all, the Bible tells us that we are seen—and that for our blessing. "The eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16:9, A.S.V.).

D. L. Moody and Object Lessons

Some of us may think that object lessons are something new. As a matter of fact, however, they are as old as the Bible. Even in the Old Testament the servants of God were commanded by God to perform certain actions as object lessons: Elisha had Joash of Israel make use of his arrows; Isaiah walked "naked and barefoot"; Hosea entered into marriage. Our blessed Lord "took a child and set him in the midst." Those of us a bit older remember pastors and teachers who used objects in teaching children years ago.

Recently a report of one of D. L. Moody's children's meetings in Great Britain came across our desk. The writer of the report, an 83-year-old man who was then a child, says: "I remember nothing of what the speaker said or how he looked, but I do, most clearly, recall something he did." Moody used a ball of string and a few strands from a large ship's cable to illustrate the necessity of forming right habits—otherwise the good that we would do is as easily shattered as the strands of a cable. We cannot but wonder what object Moody used to teach salvation.

In any case, the value of the incident is attested by the gentleman from Glasgow: "The lesson was obvious, and that it should have remained with one through all these years proves that at least one boy learned that night something of supreme value."

For British Readers

For more years than we can recall offhand, Moody MONTHLY has been known and read by a small group of Christian friends in the British Isles. With the publication of the Billy Graham London Crusade issue last fall, however, the number of subscribers in England especially has grown greatly. We are thankful for each British reader and for the fellowship we have had with many of them by means of correspondence.

In view of foreign exchange difficulties, however, and distance, it has not always been too convenient for these overseas friends to place subscriptions. Considerable thought has therefore been given to this problem.

It is now a special pleasure to announce that the Team Service Bookshop (Kingston) Ltd., 27, Richmond Road, Kingston, Surrey, has graciously consented to serve as Moody MONTHLY's subscription representative in the British Isles. This means that friends in that area may place both new and renewal subscription orders with the Team Service Bookshop, paying for them in British currency. British subscription rates will appear regularly, along with the name and address of the Team Service Bookshop at the bottoms of page one.

COMING NEXT MONTH

THE CHURCH THAT WON'T STOP GROWING

Three times during the past eight years the Quiddesett Baptist Church of North Kingston, R.I., has had to expand. Its Sunday school has mushroomed from a weekly average of 68 to 1050. Next month's true story of a country church and a young pastor with a vision will challenge your heart as you begin your own work this fall.

THE WAY TO FRUITFULNESS

There is a life of quiet effectiveness for God within the reach of every believer. How to live this life is carefully pointed out in one of the great portions of the New Testament—the First Epistle of John. Next month a gifted Bible teacher, H. G. Mackay, begins a seven-part study of this very practical portion of God's Word.

EXPANSION ON THE CAMPUS

New buildings are going up... facilities are being increased... some Christian schools are even taking over entirely new campuses. As back-to-school time rolls around once again MOODY MONTHLY brings you a round-up of Bible institute and college expansion in **LOOK WHAT'S HAPPENING ON THE CAMPUS!**

THE CRIME OF GENERAL MEFIRST

by Tom Watson Jr.

Here is a striking allegory, a modern parable born in the burdened heart of a missionary in the Far East. The author has seen with his own eyes the advancing tide of satanic Communism in the Orient and the apparent falling back of the gospel battle lines on many fronts. He has also been brought face to face with apathy and indifference in the Church here at home. "The Crime of General MeFirst" strikes a chord many of us need desperately to hear in these challenging days. Read it, consider carefully its implications, and then talk it over with God.

THIS story never really happened. Happily, General MeFirst is an altogether fictitious character—at least, within the limitations of the events related here. You did not read of his crime in your newspaper, nor will his infamy be recorded in history books. But his story is worth passing on.

General MeFirst, obviously enough, was a soldier. His was an appointment to a responsible place in a warfare of the utmost importance, and he was by every qualification the man for the job. The standard under which he fought was that of a King who had never lost a battle, and inexhaustible stores of supplies had been placed at his command.

The Sovereign Himself had anticipated every need of this warfare and had provided abundantly. General MeFirst, as royal quartermaster, had instructions to bring to the Sovereign's personal attention each new need that might arise among his forces from day to day, and to channel supplies to the front line. The Sovereign had promised that nothing would be withheld.

No more complete provision could have been made to meet the army's need, yet a strange and terrible thing was taking place. The King's battle lines were being drawn back—step by step, yard by yard—before the vicious onslaught of the enemy!

Out in the bunkers and foxholes there was dismay and discouragement among the King's forces. Costly gaps were showing in the ranks of faithful soldiers whose keenest desire was to plant the banner of their King on soil newly won for Him. In their hour of greatest need they were mysteriously but tragically underequipped. Something had gone wrong with their supply line. Many urgently needed items, requisitioned and known to be available, were not getting through. In spite of valiant effort in the front lines, the King's forces were falling back.

Nothing could have shaken these soldiers' confidence in their Sovereign. They knew Him to be as good as His word. He had promised to supply every need of every person enlisted in His army, yet here was a lack of materiel which was turning the tide of battle in favor of the enemy. Try or trust as they might, there seemed to be no remedy—they were losing!

♦ Of course the news of this strange turn of events soon reached the ears of the King Himself, and a detailed investigation was ordered. A day was set when every member of His forces, no matter how high or how low his rank, from the newest recruit to General MeFirst himself, was to give an account of his activities.

It was a painful and unpleasant occasion for some, a day in which even the most carefully kept secrets were disclosed. But in due time the cause for the falling back of the King's



why missions?

By Charles J. Woodbridge

THREE are some who feel that missions are a colossal blunder. They intimate that like "The Charge of the Light Brigade," the effort to extend the Christian faith to those around the world is at best an inspiring example of heroic futility. But the Bible believer does not share this view. He is persuaded that the missionary imperative is more pressing today than ever . . .

In general at least four fundamental truths constrain believers to go and to give that Christ's salvation may be proclaimed around the globe.

1. *The Christian gospel is by nature imperialistic.* The message of universal sin and its remedy in the atoning death and justifying resurrection of Christ brooks no rivalry. Ethnic religions are the upreach of the human heart after God. Christianity is the downreach of the Almighty to man. No mere religion can be a substitute for faith in Jesus Christ. Apart from the work of Christ on Calvary, all men, regardless of their clime, environment, character or degree of culture are lost.

2. *Men everywhere stand in desperate need of the gospel.* In spite of the fact that nearly two millenniums have passed since Christ issued His command, multitudes have never yet had the gospel fully preached to them. In thousands of Chinese villages, in wide areas of Africa, India, South America and the islands of the sea, the name of the Son of God is relatively unknown.

3. *The gospel is completely adequate to satisfy the*

deepest needs of men. This is the glory of the Christian message. Souls that are burdened with sin find in Christ their Saviour. Hungry hearts discover that He is the Bread of life. Feet that stumble in the darkness of superstition and spiritual degradation learn that He is the Light of the world. Harassed, distraught men and women, lost in the wilderness of frustration, rejoice to know that He is the Good Shepherd who loves and cares for His own. Souls which are dead in trespasses and sin are taught that He is "the resurrection and the life." Christ reaches down and perfectly satisfies every area of human need.

4. *The Captain of our salvation has commanded us to advance and has never sounded a retreat.* Our marching orders have been clearly given and have never been repealed: "Go ye . . . and lo, I am with you alway, even unto the end of the world."

Yes, the trumpet notes of the Great Commission are clear and insistent. Amid the raucous confusion and blatant alarms of opposing hosts, its melody continues to be beautiful and persuasive. Arise, Church of God! Gird up the loins of your consecration and generosity! And remember—the Saviour who commanded us is the One who will soon come to receive you unto Himself, and with you all those who through the ministry of your missionary zeal have accepted Him as Saviour and Lord.

—Adapted from "The Missionary Imperative," Moody Monthly for August, 1949

The Crime of General MeFirst

[Continued from Page 13]

forces became readily apparent. Let me quote directly from the findings of the tribunal council:

" . . . and thus it cannot be denied that the responsibility for this defeat and the blood of those who perished unnecessarily in the service of the King is upon the hands of General MeFirst and his collaborators.

"The King had appointed certain of his forces to a place of duty in the front lines where the very nature of their assignment made them wholly dependent upon the faithfulness of others in the King's service. To General MeFirst and his colleagues was entrusted the stewardship of certain materiel, as well as the express responsibility to make prompt requisition for any needs which might arise among the front-line troops. The unfaithfulness of those responsible has now been brought to light.

"General MeFirst has been indicted on two specific points. He (1) made frequent demands upon the King's riches for his own personal needs, all the while criminally neglecting to requisition for the needs of the foot soldier, and (2) he misappropriated to his own personal comfort, convenience and gain much of the materiel entrusted to him for the warfare. Although a tremendous wealth of supplies and funds had been received from the King's treasury, such had never reached the areas of actual fighting."

These shocking facts were made known to the public at once and the malefactors called to answer for their crime. When confronted with the evidence of his treason and summoned to appear before the King, the humiliated, remorseful general readily confessed his crime. Voluntarily he conducted his superiors on a tour of his mountain estate, built and furnished with the wealth entrusted to him for the fighting of

the King's battles. Funds placed in his hands he had boldly and openly spent as if they belonged to himself. He had spared nothing to lay up for himself luxury and personal security such as would belie his soldier's calling.

"I did not think," was his pitiful and quite inadequate defense.

♦ But let us make an honest and factual application of the case of the unhappy General MeFirst—a task we cannot profitably perform unless first we see both the seriousness and the reality of his guilt. For we Christians too are involved in a warfare. It is a spiritual struggle, to be sure, but it is a warfare just as real as that in which were engaged the troops of General MeFirst.

Out in the thick of the battle—out among the mission fields that constitute the front lines of the gospel—there are places where the soldiers of the cross are being pushed back, and some of them are wondering why. True enough, confidence in their King remains unshaken, but here and there a weary and perplexed voice is raised in question, "What is wrong?"

I like the translation of I Corinthians 12:28 by Moffatt that says: "God has set people within the church to be first of all apostles, secondly prophets, thirdly teachers, then . . . helpers, administrators . . ." Who are these "people within the church," appointed by God to be apostles, prophets and teachers? They are the front line soldiers, the combat troops of the gospel army; pastors, missionaries and evangelists. But they cannot fight alone. As well ask the United States Marines to do battle without supply lines, industry and patriotic, sacrificing taxpayers! Thus, in His infinite wisdom, God also has appointed "helpers and administrators"—faithful. [Continued on page 60]



Checking a film for missionary use. Among other modern aids proving effective for missions are radio, aviation, gospel literature and recordings. TEAM photo

MISSIONS' New Seven League Boots

By David H. Johnson

We are rapidly hastening toward the end of time. The Scriptures teach it; world events substantiate it.

The return of Christ is drawing near. But here is a question of concern to me, and I am sure to others. It is estimated that approximately one billion inhabitants in the world today have never had a reasonable opportunity to hear the gospel. Will Christ return while such a situation prevails?

We are living in a day of cataclysmic changes. More is happening now in one year than previously in a thousand. This immense world of ours seems to be shrinking. Distances are being obliterated by speed of modern travel and communication. In only a matter of hours oceans can be spanned by planes, and we now think of Korea and Formosa and countries in Europe as front lines of defense for the protection of America. Of necessity our whole national outlook is changed. To the Christian these

changes mean that from the standpoint of outreach it is rapidly becoming possible to evangelize the world in a comparatively short period of time.

Certainly with changing world conditions we should adapt ourselves to new methods for propagating the gospel. While our world rushes on and avails itself of modern communication and transportation, are we to carry on world evangelization as we did in the "horse and buggy" days? Because the early colonists and witnesses for Christ traveled on foot, should we do the same? Today man can cover as much ground in an hour as his forebears only a little more than a generation ago could travel in a week. Now one man can speak to more people in a few minutes by radio than hundreds of men a century ago could reach by word of mouth in a lifetime.

Can we not believe that God has permitted many of our modern inventions

to come to pass in our day for the very purpose of accelerating the gospel and hastening the day when the whole world will have heard? Is it not reasonable to assume and believe that in the light of the near return of our Lord and in view of the fact that this world's civilization is hastening toward its end, our Lord would have us use these modern means to speed up the proclamation of the gospel?

We recognize, of course, that even in a day of air combat and other forms of mechanized warfare the foot soldier is needed to move in and occupy the ground gained. So in the army of the Lord, missionaries are still needed to personally enter new areas. But in addition to the Christian foot soldier, we must avail ourselves of the new methods and means at our disposal. If we do not, there appears little hope of reaching our goal of world evangelization, for the numbers of unsaved are increasing faster

Never since the Church began has it been possible to

than Christians are now reaching lost souls for Christ. This is a sad state of affairs, but it can be changed, and changed swiftly.

There is little hope of sending out missionaries in sufficient numbers to accomplish this world-wide task if they are to use only the old methods. But it is possible in a comparatively short time to accomplish world evangelization if we launch out with widespread use of present-day means and methods available to us.

Literacy around the world is rapidly increasing. Within the next decade or two there may be millions more men and women on this earth who will have learned to read and write than the number who today can be considered literate. The whole world is education conscious.

Each year the Lord taries will mean additional millions who will be reachable through Christian literature. The Communists have taken advantage of this situation and are printing millions of pieces of literature every year. It is high time the Christian Church devoted more time, more money, and more prayer and effort toward the publication and distribution of Christian literature.

The African Challenge, a Christian newspaper published by the Sudan Interior Mission, is an example of what can be undertaken. Its monthly circulation now runs more than 150,000 copies. [See "Can We Win the War of Words?" by Kenneth N. Taylor in March Moody MONTHLY.] Similar papers are planned for Latin America, Central Africa, Kenya, the Gold Coast, and Hong Kong. Christian books, pamphlets and tracts, as well as Gospels, Testaments and Bibles are now being translated and published in hundreds of languages. These efforts must be intensified and greatly increased.

In this connection, Gospel Recordings, Inc., has done a marvelous work, especially for the illiterate, in putting the gospel in sermon and song on records. These are now available for distribution in more than one thousand different languages, an achievement attained in a comparatively few years. As this ministry is enlarged it will greatly assist world evangelization.

With the steadily increasing rate of literacy, correspondence courses more and more are presenting an avenue of approach hitherto almost unknown. This method of teaching is now making it

possible for hundreds of thousands in different parts of the world to acquaint themselves with the Word of God. Don Hillis, who formerly served under the Evangelical Alliance Mission, is now devoting himself entirely to the task of encouraging missions and missionaries in various parts of the world to use such correspondence courses. These efforts have met with unprecedented success.

Visual aids are capturing the attention of many nations. Television is spreading around the world. Missionaries are availing themselves of the use of sound films, filmstrips, and other visual aid equipment—all as a means of getting the gospel to the people. This field opens up tremendous opportunities for Christ and is almost unlimited.

And what an outstanding invention radio is for propagating the gospel! We believe it will play a tremendous part in world evangelization as this age draws to a close. The Scriptures tell us that "faith cometh by hearing" (Rom. 10:17). Radio, therefore, as a channel for the spreading of the gospel, fits into God's program in a marvelous manner. We believe the day is not far distant when the radio will be available even in the remotest parts of the earth.

African Challenge—Missionary



THIS month the *African Challenge*, Sudan Interior Mission's pioneer gospel monthly for Africa's millions, begins its fifth year with a circulation of some 145,000—highest of any monthly publication in Africa. Its aim: to reach non-church people with the gospel. Its content: news, fiction, how-to-do-it articles—anything wholesome which will appeal to its readers.

What are some of the problems involved in editing such a paper for Africans, and in getting it in their hands? And what are the results? In

answer to Moody MONTHLY's query, Editor Harold Fuller gives this word picture:

"When our editorial department sat down to plan the current issue," he writes, "we decided to have a feature on table tennis—ping-pong—with pointers on how to make a set and play the game. The topic seemed a wholesome interest-catcher.

"Someone dug up a book giving everything a table tennis enthusiast would want to know about the game. The feature promised to be one of our easiest to work up.

"But it took four people a total of 14 man-hours to prepare the written matter alone, apart from photographs and art work. We had to simplify the rules for readers who had never seen a ping-pong ball and who could not go to a local store and buy one. We had to explain terms like 'score,' 'opponent' and 'serve.'

"That is the kind of thing that makes simplified writing for new literates more difficult than writing for intellectuals at home. The *African Challenge* has only sixteen pages, with a page area about the size of *Life* magazine, but those sixteen pages take about four times as long to fill as it would for a similar paper back home.

"Take the biographical story of an American Negro we used in the August

reach out with the gospel to so many at one time

We speak today of lands which are closed to foreign missionaries. However, there is now no country which is altogether closed to gospel radio.

Because China is closed to foreign missionaries, we should not sit idly by and do nothing to get the gospel into that land. Of course we believe there are faithful Chinese witnesses in China giving out the message to their own people. However, we still are responsible to do what we can to reach the Chinese with God's Word. This can be done today by means of radio from various parts of the globe. Such efforts are being put forth. They should be increased. TEAM anticipates erecting a radio station in Korea for this very purpose. Others should be erected elsewhere.

Take Japan as another example. Suppose we say there are about 1,800 Protestant missionaries in that land. With almost 90,000,000 inhabitants and with almost 15,000 cities and villages, how long will it take these missionaries to evangelize Japan? Their task is almost impossible without the aid of modern methods. In Japan there are tremendous opportunities for radio broadcasting. Time can be purchased on nearly all of the many commercial stations. The land

is flooded with receiving sets. There is not a village or area in Japan which is not reachable by radio. Why then should not the Christian Church spend more for gospel broadcasting to reach the multitudes of Japan?

Look at Europe. It is becoming more and more difficult to obtain visas and residence permits for foreign missionaries desiring to labor in Spain, Portugal, Italy and other countries. While this may appear discouraging, let us not forget that all of Europe, Russia included, can be flooded with the gospel by means of radio broadcasts. Radio Luxembourg, Monte Carlo and Tangiers can practically cover all of Europe. Time can be purchased for the spread of the gospel. It is expensive, but the coverage is tremendous.

Commercial stations offer time for gospel programs in many parts of the world. In addition, spread around the world are a number of radio stations operated solely for the purpose of giving out the gospel. At the present time TEAM, in addition to what is being done by other groups, is sending forth the gospel on more than sixty different broadcasts per week in Formosa, Japan, Venezuela, Uruguay (in co-operation

with the World Radio Missionary Fellowship), Ceylon and Europe.

We have spoken briefly of a few of the modern-day approaches within the reach of missions today. Others, such as aviation, are likewise proving their effectiveness. All these are at hand for what may be the last great advance with the gospel before the Lord comes.

Let us, of course, bear in mind that such methods alone will not accomplish the missionary task. Foot soldiers are needed. Follow-up efforts are a necessity. Bible institutes and other training schools and Christian colleges in foreign lands should be preparing more national workers. We must of course continue to minister to the sick and suffering, giving aid to their ailing bodies while presenting the Word of God. All of this is extremely necessary, but while we carry on such efforts we must also be alert to every new approach which is ours today through the new means God has given.

May we pray for the wisdom and guidance of the Holy Spirit so that we may carry on God's work as He would have it done in a day such as ours, when so many new avenues are open for speeding the gospel to the ends of the earth.

END

with 145,000 Voices

issue. It was a reprint from a Sunday school paper at home—already simplified for teen-age readers. With permission from the publisher to adapt the story, we went to work.

"An initial editing took care of obvious changes: 'strong black fingers' became 'strong fingers' (only a white man would accent the color); 'according to Webster' became 'according to the dictionary'; 'dollars' were changed to 'pounds.'

"But it was not until a second editing that we caught the less apparent things which would have thrown an African

new literate off completely. Not only are our readers unfamiliar with our terms and background thoughts; they are also literalists. So we had to change phrases like 'sowing wild oats,' 'paves the way,' and 'stone in my heart.'

"Publishing a reprint from a Sunday school paper would be no job at all at home, but in Africa it proved to be more trouble than writing the original story would have been!"

As a result of such determined efforts to keep out Westernisms not only in writing but in photography and art work,

African readers feel that the *Challenge* is their paper—and circulation has gone up. The influence of the paper has likewise increased.

"Publishing for new literates is not easy work," Fuller concludes, "but today it is rewarding work. While at home the public turns away from religious literature, here in Africa there is a keen interest in it. The inherent religious nature of the African, coupled with fast-growing literacy, makes gospel literature perhaps the most fruitful means of evangelizing our developing continent." END



The *Challenge* also conducts service projects. Here African staff members, all of them Christians, judge entries in a contest.



Delivering copies of the *African Challenge*. More than half of its readers are school children, most literate age group in Africa.



The interior of a Hindu temple. TEAM Photo

A Christian Look

HINDUISM

By Everett L. Cattell

This article is the first of six paralleling *Life* magazine's recent discussions of "The World's Great Religions." The new series is presented to show that all religions are not equally "good" and equally true, and to help Christians understand religious systems which are deluding millions.

WHAT is Hinduism? No one has ever found it possible to write a standard textbook on it for there is no complete agreement as to what Hinduism is. One cannot settle the question by referring to its sacred books, because Hinduism has no one authoritative source. Thus one hears of the Hinduism of the Upanishads, the Hinduism of the Vedas, or the Hinduism of the Puranas. Popular Hinduism—Hinduism as it is actually practiced—varies from place to place and includes an infinite variety of customs.

The nearly universal slogan of educated Hindus today is that of the late Mahatma Gandhi: "All religions are equally true and equally false, and every man should remain in the one in which he was born." This statement seems to be of the essence of tolerance, and this indeed, is Hinduism's great boast. Hindu thought ranges from polytheism to monotheism and includes atheism. It has its philosophical and its popular phases.

The one thing universally true of all Hinduism, it is generally agreed, is the observance of caste. Even here Hindu leaders claim that caste and particularly untouchability are not required by the sacred books, and indeed the present constitution and supporting laws make caste distinction and untouchability a crime.

The Vedas, most ancient of the Hindu writings, recognize four occupational groups: priests, warriors, merchants and laborers. These have now been subdivided into some 3,000 castes, and arranged in an ascending scale of purity with the Brahmin at the top next to the gods. Interdining and intermarriage between caste groups are forbidden. Traditional occupations however are no longer enforced.

Below the caste system stand the "out-castes," variously known as depressed classes, untouchables and *harijans*. Their origin is sometimes explained as due to intermarriage between the light-skinned Aryan invaders and the dark-skinned Dravidian aborigines of ancient India. They have now subdivided into innumerable subcastes with equally rigid taboos among themselves. Their touch is defiling to the high caste and to them is committed unclean work such as washing clothes, barbering, disposing of dead animals, tanning and working leather, cleaning latrines, sweeping and keeping pigs. Caste leaders exercise rigid discipline over their groups, punishing offenders with isolation and persecution.

♦ THERE is a second great fact of Hinduism which is accepted almost universally. This is summed up in the twin doctrines of *karma* and transmigration. In the Hindu view life goes round in circles with changing form—in this life he may be a man, in the next an animal or an insect. Salvation to the Hindu simply involves escape from this painful round of rebirths. The thing that determines whether a soul in its next incarnation shall be a Brahmin or a sweeper, a cow or a potato-bug, is the difference between his good and his evil deeds in this life. This is the doctrine of *karma* or cause and effect. In Hinduism this principle is regarded as absolutely inexorable. Hindus therefore consider the Christian doctrine of forgiveness of sins as a violation of *karma* and thus too cheap and too easy.

Hinduism has six principal philosophical systems, but popular Hinduism is more concerned with mythological elements. Generally speaking, God is considered to be one, and the world we know is in some sense illusory. God is every-

thing, and everything is God. The Bhagavad Gita names knowledge, works and devotion, as three paths to the illumination by which we discover ourselves to be not isolated individuals but part of the all-embracing deity. To the enlightened one all distinctions (including the distinction between good and evil) lose their meaning. Some of what we know as common morality is recognized and enforced by the caste leaders for the good of society. But such things as stealing or adultery have nothing to do with one's relation to God, and therefore are not sin in the Christian sense. Sin for Hindus is failure to comply with caste regulations, failure in religious practices, taking any kind of life, etc. These are the factors that determine *karma*.

♦ THE Hindu believes that God manifests Himself in a threefold way: Brahman—Shiva—Vishnu. An idol representation of Brahman is very rare. The most popular idol in India is the Shiva Lingam, a phallic symbol by which Shiva the creator and destroyer is worshiped. Vishnu is more loving and calls forth great devotion in prayers and lyrics. He has nine incarnations with a tenth yet to come. Of these the two most popular are Rama and Krishna. The former symbolizes the highest concept of manhood with justice and righteousness and the story of his prowess fills the great epic poem *Ramayana*. Krishna is more human, amorous and playful, and therefore more popular.

Hanuman the monkey god and Ghanesh the elephant god are very popular, and the wife of Shiva, variously named Durga, Kali, etc., is worshiped in fear, representing God's destructive power through such things as earthquakes, fire, and other calamities. The

at the World's Religions

rationale of idolatry is that here one seeks through a concrete object to get the vision of the all-embracing one god who stands back of all phenomena.

Hinduism is far from a decadent religion. It is now undergoing a mighty revival which has been greatly aided by the current upsurge of nationalism.

Though Hinduism deeply resents missionary work leading to conversion, some so-called missionary efforts have been made by groups, such as the Ramakrishna Mission. These were obviously inspired by Christian missionary example, as they are not intrinsic to Hindu faith.

Answers to Your Questions

Q. How can one determine what Hinduism really is?

A. Dr. Henry Pressler has made an interesting new approach to the question. Instead of trying to find the authoritative norm in the sacred books, he has made a descriptive study of the varieties of Hinduism found in a representative spot like Benares. This has the virtue of saying what Hinduism *is* rather than what it ought to be.

Q. One often hears the claim that Hinduism is vastly tolerant. What about it?

A. Of ideas, yes! Of customs, no! Theologically or philosophically you can believe anything you want and be accepted as a good Hindu. But the caste system is terribly intolerant, demanding strict conformity enforced with persecution.

Q. Have the new laws against caste discrimination and untouchability actually wiped out these practices?

A. No. Not any more than the Supreme Court's decision has actually removed segregation from our southern states.

Q. Is caste practice breaking down under modern education?

A. Highly educated Indians often break over in in the matter of interdining, but marriage between castes is still exceedingly rare.

Q. What keeps the outcastes from rising up and throwing off their oppression?

A. Partly the rigid discipline of caste leaders, but mostly the fatalistic view the outcastes hold of the doctrine of *karma* which convinces them that they are in their present position by the will of God as a judgment on their past sins.

Q. How far does the sacredness of animal life go in actual practice?

A. Certain folk, like some devout Jains, wear a mask to keep them from inhaling and therefore destroying any tiny insect. (What horror to discover the microscopic contents of a glass of water!) At the other end of the scale are multitudes who, like the warrior caste, are great hunters. Cows are universally protected, however, and in lesser degree monkeys (who destroy enough food to feed twenty million people) and peacocks. Poisonous snakes (which kill two or three thousand people annually) are venerated by many.

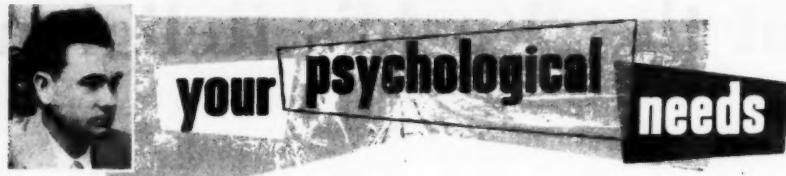
[Continued on page 34]

Burning the dead on the banks of the sacred Ganges River. For the Hindu, death is part of a painful round of rebirths. Wide World



Hindu Holy Man spends lifetime in chains to earn salvation. Forgiveness seems too easy. Below, mealtime ritual. Wide World





Making a Worth-while Contribution

By Clyde M. Narramore

More satisfying than writing a great poem or a good book is the unique contribution you can make as an individual Christian.

Last of a series by a Christian psychologist who not only serves as consultant in research on the staff of the Los Angeles County Superintendent of Schools, but carries on an unusual writing and speaking ministry in evangelical circles.

It was Monday morning when Mrs. Williams spied the postman coming down the street.

"Say, you must be expecting something special," he greeted her as she went out to meet him.

"I sure am," she replied. The postman thumbed through his letters, then smilingly handed her one.

"Oh," she exclaimed, "it's just the one I hoped it would be!" She hurriedly opened the envelope and glancing at the letter continued, "It's wonderful! Look! They've accepted it! They've really accepted it!"

"Accepted what?" the postman asked. "My song!" explained Mrs. Williams. "For several years I have been working on this composition and now a company has agreed to publish it!"

"Well, isn't that just fine," said the postman. "I didn't know you wrote music."

"Oh, yes," she replied, "I've written many songs but they've never been published. You don't know how I've always wanted to write something that would live on and on . . . but now my dream has come true!"

Actually, all of us are like Mrs. Williams. Deep in our hearts is the desire to make a worth-while contribution to life. Professionally trained men and women want to be remembered as having given something unique to their chosen field. The engineer has visions of building a bridge that will be acclaimed for years after he has gone. The athlete trains arduously that he might win—set a record. The artist strives for a masterpiece.

Parents desire to instill into the lives

of their children thoughts and sayings which will influence future generations. And who among us hasn't secretly wished that he might write a book, or even a story, or perhaps just a poem (if not more than a few lines) which would distinguish him from others?

Little wonder then that psychologists and psychiatrists are in general agreement that one of the basic psychological needs of all human beings is to make a worth-while contribution to life.

John was a very bright fellow but he hesitated to go on to college because he was self-conscious about his speech. He stuttered badly. But his counselor at high school persuaded him to attend the local university where he received special help at the speech clinic. After a number of sessions with the psychologist at the clinic, he came to realize that his was not primarily a speech problem, but rather a personality problem. He saw that his stuttering was only a symptom of a more basic difficulty.

During childhood John's parents rarely gave him recognition for his childish accomplishments. Since they were naturally more efficient and skilled than John, they unknowingly shoved him aside and did things themselves. He grew up feeling that others did not have time for him and that his accomplishments did not amount to anything.

Failure to meet basic psychological needs is serious in adulthood as well as childhood. Such neglect is often reflected in one's physical and mental health. To be happy, to have a dynamic balance amid stress and strain, to be at one's best, each of us should feel that day by day he is contributing to life, that he is an asset to those around him, and that he is being used of God to accomplish His purpose.

To say that there are many contributions to be made in life would be a gross understatement. We who live in the atomic age see innumerable oppor-

tunities for investing our lives and influence. Human resources are sorely needed in every sphere of life. And yet, the greatest contribution any person can make is not a song, an imposing edifice, a masterpiece of art, a medical discovery, a book, nor an achievement in science. The greatest contribution any of us can possibly make is having a part in the salvation of an immortal soul!

The proportions of this contribution are so great that they are not measured in time, but eternity! To save a soul from hell, from a Christless eternity; to point him to the matchless Saviour who alone can satisfy on earth and enable him to abide in heaven for endless ages—this, through the work of the Holy Spirit, is the greatest contribution of which man is capable!

In His Word God has said, "He that winneth souls is wise" (Prov. 11:30). But when He asks, "For what shall it profit a man, if he shall gain a whole world, and lose his own soul?" (Mark 8:36), He also declares that absolutely nothing is of greater significance than the security of the soul.

There is a practical, everyday realm in which all of us should show appreciation for contributions which others make. As psychologists and psychiatrists point out, we should learn to give recognition to those with whom we live and associate. This will contribute to their good health and happiness. But merely having done this, we are not really meeting this psychological need in its fullest sense. Until a person has trusted in Christ as his personal Saviour and has committed his life to God, he cannot make this greatest of contributions—leading others to experience salvation.

Every Christian can be actively engaged in soul winning. It is only reasonable to believe that God who has given us the desire to make a worth-while contribution in life also will enable us

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—A Symposium

Someone Should Do This for Missions:

V. Raymond Edman



Clyde W. Taylor



David H. Adeney



Harold R. Cook



R. Kenneth Strachan



*Provide Short Course Study for
Missionaries on Furlough
Get Facts on Missionary Shrinkage
Establish an International Missionary Center
Survey Bible Schools in Latin America
Take Vacations on the Mission Field*

V. RAYMOND EDMAN, President, Wheaton College, Wheaton, Ill.

Out of my experience as a missionary, they need to qualify for seminary teaching on the field). First among the Indians in the high Andes of Ecuador and later in establishing the Bible Institute in that Republic, as well as experience in training missionary candidates at Nyack Missionary Training Institute and here at Wheaton College, and also from frequent visits to mission fields. I have strong convictions about a project that someone should undertake.

Too often missionaries coming to the close of their first term on the field realize areas of preparation in which they are lacking. They have gone to the field as well prepared as possible upon advice of experienced missionaries and teachers. But when actually in the work they see a need of further training in specialized areas such as radio, journalism, nursing, linguistics and theology (if

CLYDE W. TAYLOR, Executive Secretary, Evangelical Foreign Missions Association.

I would like to go on record as being interested in seeing surveys made which would nail down two statements going about which do not agree with information we have at hand. It is true that figures are being thrown around and statistics given for both, but never with satisfactory reasons or sources.

First, what percentage of the number of those listed with mission boards as desiring to be missionary candidates actually go to the field? Some have said that out of ten young people wanting to go to the field, not more than two go and one of the two lasts no longer than the

DAVID H. ADENEY, Missionary Secretary, Inter-Varsity Christian Fellowship.

To adequately carry on the missionary task under conditions we face today, there is surely need for an evangelical, interdenominational, and international missionary fellowship center strategically located in this country.

Such a center would naturally become a focal point for informing and orienting both missionaries and Christians who plan to witness through secular vocations overseas. It would also be a base for world-wide missions, providing a

first term. I would like to know with reasonable authority just what percentage of the volunteers get to the field.

The second is this. We constantly hear of the tremendous shrinkage in missionary staff on the foreign field. Now we serve forty-seven boards in our association, with a total of some 4,000 American missionaries overseas (not counting the home staff or the missionaries not from North American countries) and these shrinkage statistics are certainly not true in our experience. I would like to see somebody determine just what the shrinkage is and how fast.

means of gathering information, anticipating changing demands and requirements, and charting a unified evangelical approach to the missionary task.

The church at home today should be surveying the whole mission field, seeking to infiltrate into every area of life. Men of vision are needed to discern the trends in different parts of the field and prepare for coming crises. When one type of missionary work is blocked, pro-

[Continued on page 39]

THE PRE-EMINENCE OF CHRIST

by MONTAGUE GOODMAN

CHRIST



His Pre-eminence in the Church

(All rights reserved)

UPPON this rock I will build my church" (Matt. 16:18). Such was the great objective of the Lord Jesus Christ.

He had come to build a church. It was to be "His church." Something of which He was to be the center, the source, the foundation, the directing head, the explanation and reason for its existence. In fact, to which He was to be everything, and without whom it would cease to be anything at all. For the Church is the Body of Christ, and just as you and I have a body through which we function on earth, and without which we should cease to exist as human beings in the world, so Christ came to create for Himself a Body through which He could function on earth after He, the Head, had ascended into heaven.

I wonder if you have any adequate conception of the wonder of the Church of which you may be a professed member? Most of us have a satisfying sense of our personal relation to Christ. We think of Him as our Saviour and Redeemer and we love to underline in our Bibles the blessed words: "The Son of God, who loved me, and gave himself for me" (Gal. 2:20). But do we underline with equal emphasis those other words: "Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word that he might present it to himself a glorious church" (Eph. 5:25-27)? And yet that is what He had in view in loving us and giving Himself for us.

Without us He could not have a Church at all. For the Church of God is the sum total of all His redeemed, and that not merely as an aggregate but as an entity. He saves each that He may have all, and that all may be one in Him. This is the main theme of the New Testament Scriptures. It is a new revelation. Paul calls it the mystery, "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph.

3:5). It is the mystery of the Church—"my church."

The Gospels record the foundation of it in the death and resurrection of Christ. The Acts record the birth of it at Pentecost and the growth of it under the preaching of Peter and Paul, and the Epistles unfold the mystery and wonder and ultimate destiny of it in the purpose of God. And throughout it all, it is Christ the Alpha and Omega, the beginning and the end.

Seven similes are employed to depict differing aspects and characteristics of the Church of God on earth. Consider them in turn and learn increasingly the deep significance of that wondrous creation of God, of which you have by grace become a member.

1. The first may be called *sheep of one flock with one Shepherd*. You will read about this in John 10. Note there how the good Shepherd comes to the Jewish fold and calls His own sheep by name (Andrew! Simon! Philip! James! John! Follow Me!) and leads them out. It was a personal call in each case. He did not call a crowd and yet see what happened. As each heard His voice and followed Him he found himself in company with others who had heard and followed. And so a flock came into being without a temporal fold, created only by a common following of a common Shepherd. And those who followed Him most closely found themselves in closest company, while those who strayed from the Shepherd strayed of necessity from the flock.

Such is the Church as the Lord would have it. "One flock (v. 16, R.V.) with one shepherd," composed of sheep from the Jewish fold and "other sheep" from the Gentile wilderness. And what a good Shepherd He is!

2. The second may be described as *stones of one temple with one Holy Spirit*. Read about this in Ephesians 2:19-22. Here the Church of God is depicted as "the habitation of God through the Spirit," built of living stones fitly framed together, a holy temple in the Lord. For the Holy Spirit who came at Pentecost is still in the world and makes His abode among the Lord's people on earth, manifesting His presence whenever they meet. And why? That He may "take of the things of Christ and show them to us." His province is to glorify Christ, and the way to "learn Christ" is to consort with His people where Christ is in the midst and the Holy Spirit leads to a spiritual apprehension of Him.

That is a very wonderful picture of the Church of God. And here is another:

3. *Members of one body with one Head*. You will find this in I Corinthians 12:13-27. Do you know the difference between an organization and an organism? It may be illustrated by the difference between a motorcar and its driver. Both are possessed of a multitude of parts (or "members"). But in a car they are organized and in you and me they are organic. And so the Church of God is not a human organization but a divine organism whereof all the members are essential parts of the whole and of one another, as are the members of a body; and they owe their very existence and ability to function to the body, which is under the direct control of the Head. And as the body belongs to the head and the head to the body, so it is with the Church. If one suffer all suffer with it. That is why when Saul of Tarsus persecuted the Church on earth, Christ the Head cried out from heaven, "Why per-

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secutest thou me?" And as the members of a body have not the same office, so God has set each in the Church having his own function, great or small, for the edification (or building up) of the Body. Some are apostles, some evangelists, prophets and teachers, and some (a great many) just "helps." But let every man prove his own work and covet the best gifts possible for him.

4. A fourth simile of the Church employed in Scripture is *members of one household with one Master of the house*. You see, Christians are called "the household of faith." We have a family relationship, and as every happy family depends for its well-being on all taking their share in the concerns of the household, with no drones in the hive, so the Church of God should be a house full of activity for Christ, with Jesus Himself as the Master of the house, inspiring and directing all that takes place. Thus all the members of the household will recognize themselves as part of one happy circle, which centers around one Lord and Master pre-eminently in control. Such is the Church in its domestic and family character.

But the Church does not exist for itself alone. It has a work for God to accomplish in the world. It has a warfare to wage, a foe to be faced, a conflict to be fought, a wrestling not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. For this purpose it is depicted in Scripture under the simile of . . .

5. *Soldiers of one army under one Captain*, "the captain of our salvation." It was He who appeared to Joshua by the walls of Jericho saying, "As captain of the host of the Lord am I now come." and He says the same to us today. Let it ever be remembered that we are an army, not free lance soldiers. We are not knight errants for God. The essence of

an army is co-ordination, co-operation and selfless obedience to leadership. Its soldiers are not out for individual exploits with a view to personal renown. They are trained to keep rank, to march together and to obey commands. Therein lies their main source of strength. And the supreme control of the army rests in the commander-in-chief, whose word must be obeyed without demur. So should it be with the Church of God whose invincible Captain is our Lord and Saviour Jesus Christ who goes forth conquering and to conquer. Who follows in His train?

6. There is yet another aspect of the Church and her Lord which calls for consideration. It is symbolized as a great

and growing community, all of whom are *subjects of one kingdom with one King*. For Jesus Christ came to set up a kingdom. He called it the kingdom of God and the kingdom of heaven to indicate at once its dynasty and its destiny. He proclaimed Himself as its King, and described in His teaching those who were its subjects and the conditions by which it might be entered. Men must "be converted, and become as little children" (Matt. 18:3). They must be "born from above," for the heavenly kingdom is composed of "heavenly" people. The kingdom of God is not meat and drink (not a material kingdom), but righteousness, peace and joy in the Holy Spirit.

[Continued on page 62]

O God, Our Vine!

MARY DICKERSON BANGHAM

O God, our Vine, we are Thy withering branches,
Broken and bruised we face the noonday heat;
Our fevered stems droop low with sin and sorrow,
In deep humility we own defeat.
Thou sturdy Vine, let run Thy coursing vigor
Throughout each stem until Thy quickening power
Renews our spirits; then by *faith* we'll vision
Thy promised harvest, in Thy promised hour!

O God, our Light, we are Thy flickering candles,
Wavering in every breeze with craven fear;
Great is our dread of an embracing darkness,
For we forget that Thou, O Lord, art near.
Saviour, restore our *hope* and let Thy radiance
Strengthen and clarify our faint, dim rays;
Our light shall burn with brave new joy and clearness
Within this shadowed world in reverent praise!

O God, our Way, we are but scattered pathways,
By our small selves we grope, forlorn and lost;
Weary and heartsick, now we see our folly
And know its heavy, tragic, needless cost.
O God, our Way, we come to Thee repentant
And Thou dost set our prisoned spirits free;
Gladly we'll walk with Thee as our Companion,
In grateful love, in joyful loyalty!



JUNGLE DOCTOR

by Paul White

*Beginning a new story
in six parts*

Part I
(All rights reserved)



THE East African night was over. Dawn was just breaking over the hills behind our Jungle Hospital in Tanganyika. Coming along a path on my right was Daudi, the head dispenser.

"Mbukwa, *Bwana*," "Good morning, sir," came his voice through the quietness, a quietness punctuated by the enthusiasm of a thousand small birds. We fell into step together as we walked up the avenue of flame trees into the hospital gates.

"*Hongo*, Daudi, I've got a job to do today. This is perhaps the most complicated surgical procedure that I have ever tackled."

The African nodded. "I suppose, *Bwana*, that is because everything is tangled."

"Tangled is exactly the word. Look . . ." We were just passing the door of the store. I went in and picked up a *panga*, a knife as long as my arm, weighing more than two pounds, and used for slashing paths through thick thornbush, or hacking down sugar cane, or even cutting wood. Taking this ugly weapon, I swung it over my head and brought it down crash, into a piece of firewood. The knife bit in at least an inch and a half.

"*Hongo*," said Daudi, "*Bwana*, think of that happening to a man's arm. Truly those Mau Mau people have nothing but fierce hate in their hearts."

"Heh, it was just as well that he got the injury he did, Daudi. They slashed through the big artery of his arm, and because he suddenly collapsed they thought that he was dead and went on to do their dreadful work with others."

Daudi nodded. "*Bwana*, the arm has healed but his hand is paralyzed."

I nodded. "Nheeh! You can see that knife cut went right through one, and fortunately only one of the big nerves of his arm. If the nerve is cut then all the messages from the brain that make the muscles contract and stretch, well they just don't get through. The nerve is there though, and my job today is to find the ends of it and join them together. Believe me, this is the work of a *fundi*, an expert, and I've never done one of these before."

We were standing underneath a pepper tree not far from the operating theater.

"*Hongo*," said Daudi, "*Bwana*, it would be wise, therefore, for us to ask God to put His hand on yours as you operate this morning."

We did so, and as we went into the operating theater a few minutes later I felt the amazing advantage a Christian has over those who are not members of God's family, for he can be constantly in touch with Almighty God and has the right to have his prayers answered.

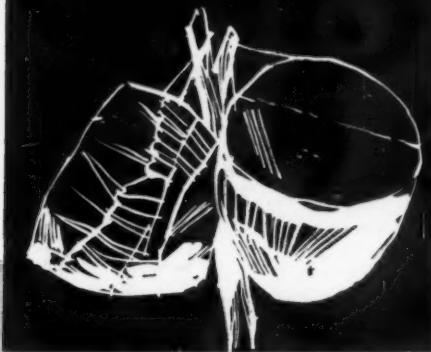
♦ The staff had things well prepared. Carefully I went over all the instruments that had been put out for that complicated operation. We threaded needles with very fine silk, and made sure that there was sufficient plaster of Paris and bandages. I had to be sure that his arm would not move. If it did, the fine stitching which would join the cut ends of that nerve would tear out and leave the nerve worse off than before. I turned to the staff:

"Listen, this is how we're going to do this." I took a piece of window-blind cord from my pocket, cut it with the scissors and placed it on the operating table. "I will dissect the nerve which looks like this from among all the scar." Then I took up a needle and showed them how I would put in the stitches. "You, Marita," I turned to the nurse who was to do the instruments for me, "you will hold the ends of the nerve like this with these forceps. Not too strongly, not too softly. There must be no tremble in your hand. I must get this just right."

The girl tried several times and then nodded, "I've got the idea, *Bwana*."

"Good, bring in the patient."

Four African lads soon carried in a stretcher on which lay an African, who I suppose would be about thirty years of age, a fine looking man with deep



MEETS THE MAU MAU

wrinkles etched around his eyes.

"Bwana," he said quietly as we lifted him on to the table, "I would like to talk to you a little privately."

"Right," I said, and motioned to the staff to go into the sterilizing room.

"Bwana, there is fear in my heart. I don't know; I couldn't sleep last night. Everything seems twisted somehow. I'm sure my arm will not be right."

"Daniel," I said, "listen. What has been happening these days has been a tremendous strain on you, and I always find that when anybody has had strain then the devil does his best to kick when we're down to keep us down. Remember, you belong to God and He says, 'Do not be afraid.' But in everything, by your prayers and asking for things, tell Him what you want and then the peace of God which passes all understanding will keep your heart and your mind in the knowledge and love of God."

"While He keeps your heart and your mind He will keep my hand so that I can get to work and get your hand and your arm back into full usefulness. You'll need them for God in the days that lie ahead in Kenya."

The teacher nodded. "Yes, Bwana, I know. I'll do that."

The staff came back, and together in the quiet we just talked to Almighty God, and then the anaesthetic was started. I knew that the operation was going to be difficult, but just how difficult I had no idea. After half an hour in which I made no progress, I turned to one of the nurses.

"Penina, just mop my forehead with a towel, please. Yoh, I have much sweat."

Daudi, who was assisting in the operation, said, "Bwana, can you see anything among all that scar?"

"Not yet, Daudi, but we'll get there. I must be most careful not to harm anything. It takes time, but you've got to be so utterly gentle."

But then, bit by bit, the thing cleared up. The ends of the nerve came to light. Very gently I was able to stitch them together. Daudi moved his wrist up and down.

"OOH," I said, "gently, not as much as that—o-o-h . . ." The stitch looked as though it were going to tear out but it didn't. "That's the position."

We bent the wrist so that it was in quite an unnatural position, but the nerve was intact and there was no tension on it. We put on the plaster, and I let out a sigh of relief as I gave a big injection of penicillin. "We mustn't let any infection get into this. If it does, well, he'd be in first-class trouble, but if everything goes right, then all will be well."

♦ The plaster set hard in the hot, tropical air, and I watched Daniel being carried back to the ward.

"Call me when he starts to come out of the anaesthetic. I've got a feeling that we're going to have some trouble with him until he is back to consciousness." And I was right.

An African came running down to my house. "Bwana, quickly, Daniel is screaming. It takes three of them to hold him down."

I went to the ward and the African, wide-eyed and semi-conscious, was screaming, "No, no, don't let them. Stop them." And then, with his teeth set, "No, No, I won't take the Mau Mau oath. I won't take it, I say."

I tried to quiet him. He turned to me, his eyes rolling wildly.

"Bwana, they'll get you, too. They hate the Europeans. They hate Christians. The things that they are doing are things of black magic . . ."

His eyes fixed on me queerly, then he stared at the syringe with which I was preparing to give him an injection. He struggled with the strength of an elephant. "I will not have the Mau Mau sign put upon me. I will not."

Samson, however, was too strong for him. The needle went quietly through his skin, and the drug which would settle him down soon took effect.

Daudi said, "Bwana, you know the sign of the Mau Mau? They make seven tiny cuts with a razor blade. In his muddled thinking with the anaesthetic curdling his mind he thought that you were initiating him."

For four hours he slept, and then in the evening as I went around to see how things were, he was sitting up in bed looking a little bit shop-soiled but smiling.

"Bwana, I'm sorry I gave you so much trouble."

"Daniel, my friend, that was no trouble. How are you feeling?"

"Bwana, my arm feels comfortable but there is something I want to tell you. I want to tell you how this happened to me."

♦ "I was staying in the house of a mission teacher. His name was Edwardi. We had been sitting together reading the Bible and talking about God when suddenly a voice came at the door.

"Hodi, Hodii."

"Edwardi went to the door and said, 'Who is there?' 'It is the police,' came the answer. 'Come at once.'

"'Do not open that door,' I yelled, 'perhaps it is the Mau Mau.' But the

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voice came from outside, 'Let us in at once, we are the police, the *Askari*.'

"*Bwana*, I can see the walls of the hut, the lamp on the table with the Bible by it, the wind just howled around the hut. I felt there was something ominous about the place. I said, 'Edwardi, don't open the door,' but he had pulled away the beam that blocked it. In the corner of the house the children slept. The door was pushed open and I saw it was not the *Askaris* . . ."

He put his unbandaged hand to his head. "*Bwana*, I can hear it now. And then the crack of a rifle. I saw Edwardi fall and suddenly I saw the flash of a knife. There was a burning pain, and everything went round and round and I fell to the floor."

He shivered. "I was nearly unconscious, but I could still hear noises and voices. I said to myself, 'This is death,' but in my heart there was something of calmness and strength because I knew that Jesus was my Lord, and when I passed through the gates of death He would be there. Then *Bwana*, everything went black. Later I found myself in the police station, my arm bandaged, and I went to the hospital. Then weeks after, *Bwana*, there was the long ride down here."

"Heh, remember, Daniel, the peace of God will keep your heart and mind and all will be well about that arm. You'll be back doing work for Him before long."

(TO BE CONTINUED)

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In the Study

By WILBUR M. SMITH



Dr. Smith

CONTENTS

- A Guide to Literature Concerning Jesus Christ
- The Danger of Overemphasizing Material Things in Contemporary American Life
- Magazine Articles of Major Importance

A Guide to Literature Concerning Jesus Christ

THE greatest theme that can ever engage the thinking of men is that of the person and work of the Lord Jesus Christ. From the second Person of the Godhead has the whole universe proceeded; by His power the universe is upheld; and unto Him all creation and history are moving. He is the One who, in His incarnate life, has revealed the Father; who, by His death, has obtained redemption for mankind and reconciled us to God, and who, by His resurrection, has brought life and immortality to life. Of Him alone is the verdict true: He knew no sin. The whole world agrees that "never man spake as this man." In Him the fullness of the Godhead dwells. How infinitely greater is He than any of the greatest men who have lived on this earth.

As Professor Fairbairn said at the opening of his still valuable *Studies in the Life of Christ*:

The greatest problems in the field of history center in the person and life of Christ. Who He was, what He was, how and why He came to be it are questions that have not lost and will not lose their interest for us and for mankind. For the problems that center in Jesus have this peculiarity: they are not individual, but general—concern not a person, but the world . . . No other life has done such work, no other person been made to bear such transcendent and mysterious meanings. He is, whatever else He may be, as a world's imperishable wonder, a world's everlasting problem, as a pre-eminent object of human faith, a pre-eminent subject of human thought.

Around the subject of the person and work of Christ, and the four Gospels in which His earthly ministry is unfolded, a greater literature has been gathered than around any other theme that has ever held the attention of men. How many thousands of books have been written about Christ will come

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, 135 N. Oakland, Pasadena, Calif.

August, 1955

up for discussion later. Here we would simply assert that no reading can ever prove quite so profitable—apart, of course, from the divinely inspired Scriptures themselves—as reading in the literature pertaining to the Lord of glory. Because it is so extensive, however, most Christians would be helped, in pursuing such study, by some kind of guide to this vast library of Christology.

I have often dreamed of compiling a bibliographical dictionary of the Gospels, but that now is only one of my many dreams which the remaining years of life will not allow for realization. For some reason, nevertheless, I have recently felt led to undertake a preliminary study of this subject, not simply a bibliography, a bare list of books with authors, dates, etc., but a somewhat intimate discussion of some of the more important works in this literature, with comments, anecdotes, etc., similar to a guide book to an art gallery or museum. Although there are many bibliographies of Christ, small and large, I am acquainted with no such *guide* to this literature, in narrative form, in our language, with the single exception of a forty-page booklet, published fifty years ago by a professor at Vassar College at that time.

This small booklet was written by Prof. William Bancroft Hill, at that time professor of Biblical Literature in Vassar College, and entitled, *A Guide to the Lives of Christ for English Readers* (New York, 1905). It is really a survey of some of the principal lives of Christ published in the preceding century, beginning with the radical German scholar Paulus. The English and American works in this field occupy only the last six pages, and the remarks are very brief, though accurate for the most part.

The Strange Neglect of the Study of the Life of Christ

It may surprise many to know that not only was there no life of Christ, worthy of the name, published in the English language until the middle of the seventeenth century (though there were scores of biographies of other men available in English up to that time), but lives of Christ were almost unheard of, even in the other European languages. In fact, there seemed to be little or no attempt made to write a true life of Christ until the thirteenth century, when Bonaventura (1221-1274) wrote his *Lignum Vitae*, a work which has been translated into many languages, and which is still available, I think, in our own tongue. A century later, Ludolphus of Saxony (d. 1371) issued his *Vita Jesus Christi*.

These two works were all that the Christian Church had down to the Reformation, and even through the Reformation, that could be even designated as lives of Christ. They were devotional for the most part, and were not what might be

Notice

Dr. Smith will be away, in Europe and Britain, for three months this summer, beginning the latter part of May, and consequently will not be able to take care of mail received during that time. Readers of these columns are asked to refrain from trying to communicate with him, unless it is absolutely necessary, until September. Thank you for this courtesy.

—The Editors

called critical studies. As Prof. Carl Hase remarked long ago: "The treatment of the history of Jesus in the Middle Ages, as afterwards in the Catholic Church, was without criticism, fantastic, and legendary, and consisted chiefly in works for entertainment and devotion." We will return to a more detailed consideration of these two volumes at a later time.

As an indication of how unimportant this whole subject was considered to be by most Christian scholars down to the middle of the eighteenth century, we recall that Calmet, in his great *Dictionary of the Bible* (Bibliographical Supplement of 1728) lists thousands of books about the Bible, and its many themes—Antichrist, the Temple, the coins of the Jews, and even the cock crowing at the time of Peter's denial, etc., etc.—but has no section devoted to the lives of Christ, and, indeed, did not even think it necessary, though he was a Roman Catholic, to mention either of the works to which we have just referred. The University of Harvard had been training men for the Christian ministry for nearly two centuries when in 1830 it issued the third volume of the Catalog of Harvard College, listing all its works on theology, and in this most famous of American educational institutions, only five lives of Christ could be found on the shelves (all of which were in English), in addition to five harmonies.

In that same decade, on the other side of the Atlantic, Thomas Hartwell Horne issued the last edition of his truly great Bibliographical Appendix to his *Introduction to the Holy Scriptures*, and though he was acquainted with more theological literature and knew more about the versions of the Bible in all languages than any man then living, he included only four biographies of Christ, two of which were at Harvard—the works by Jeremy Taylor and George Benson.

In restudying this great body of Christological literature, I was amazed to note how the German literature regarding Christ controlled the thinking and writing of many American scholars in the last half of the nineteenth century. The most exhaustive dictionary article on our Lord of that period was that appearing (anonymously) in the *Cyclopaedia of Biblical, Theological and Ecclesiastical Literature*, edited by John McClintock and James Strong, extending to more than forty thousand words (Vol. IV, 1871, pp. 873-901). In the article proper, there are 304 references to literature, including, of course, some to the Church Fathers and some to periodicals; some works are mentioned more than once, and there are occasionally English translations for some foreign works. Nevertheless, of these more than three hundred references to the literature of all the major areas of Christology, only 17 are in English; the others are in Latin, French, or, predominantly, German.

In the discussion of sources for the life of Christ, e.g., there are 37 references to literature, but not one title in English, and 23 references to the birth of Jesus, not one of which is in English; so also for the 35 references to His teaching, 25 references to the miracles, 25 references to the Passion, etc. This, in an encyclopaedia published in America for American readers in 1871. Similarly, in the work, standard at that time, *Theological Encyclopaedia and Methodology*, by Crooks and Hurst (New York, 1884, pp. 279-283), 57 titles relating to the life of Christ are in German, and only 14 in English. I am not saying that the literature on Christ available in German at that time was infinitely more important than that written in Great Britain and our country.

The Vast Literature on the Person and Work of Christ

Before entering upon a discussion of some of the major volumes written around the Person of our Lord, we might consider briefly the number of books on this subject that have been published. I have never seen a figure for this, but perhaps it will be of interest, even of value, to attempt to ascertain this, though only in an approximate manner.

For the works appearing in the English language, we have a fairly accurate count. In 1906, Samuel Gardner Ayres published the largest bibliography of Christ ever to appear in our language, called *Jesus Christ Our Lord: An English Bibliography of Christology*, a work of more than five hundred pages. The subject is divided into 64 topics, with the authors alphabetically arranged, and indexed. All of the titles are in English, though foreign works that have been translated are generally included. The bibliography includes more than five thousand volumes.

In the two volumes of the American Catalog covering the period from 1905 to 1910, there are 370 titles under "Jesus Christ"; Books in Print in 1912 listed 850 titles; the three volumes of the United States Catalog for 1912-1914, 890 titles; Books in Print for 1928, 800 titles; and the Cumulative Book Index from 1929-1952 lists 2,190 volumes under this subject. This makes a total of 5,200 volumes in the American book catalogs from 1905-1952. I think we would be safe in saying that not more than 10 per cent of these represent duplicates, making a net total of 4,680 titles concerning Jesus Christ published in a period of less than fifty years. The five thousand titles in Ayres' work would bring this total to 9,680 volumes. A few of these would be duplicates, of course, but not too many, and we can certainly say that in the United States Catalogs and in Ayres' bibliography alone there are at least 9,500 different books on Christ and subjects pertaining to Him. In addition, many volumes in English, especially the rarer ones of former centuries, would not be included in any of these compilations.

The great British Museum Catalog has 216 columns of titles under the name Jesus Christ, or an estimated 6,600 titles, though many of these are in foreign languages. If our survey were to include the word, "Gospels," which would embrace all the various versions and commentaries, 16,000 more titles could be added; but for the sake of accuracy, we must omit the volumes assigned to the subject of Gospels. How many titles in the British Museum Catalog are not in any American catalog, I would not know, but no doubt there are many; e.g., in none of the American lists mentioned above is there even a reference to the writings of Joannes Frischmuth, who wrote prolifically on the life of Christ in the eighteenth century. In the British Museum Catalog he is assigned two and one-half columns.

I think one would be right in estimating that there are at least five hundred volumes on Christ in the English language in the British Museum today which are not listed in any of the American catalogs mentioned above. This would give us a total of 10,000 volumes in English relating to Christ.

Outline of Material to Be Presented

In preparation for this series of studies, I have drawn up for my own use a classification of about one hundred major subjects pertaining directly to the person and work of our Lord. This number does not include the separate subjects listed under the Nativity, the Teaching of Christ, and Names of Christ, and the Geography of the Gospels. For the guidance of my readers in their own study, and as an indication of the vastness of this theme, I would like to give this outline here:

I. PRELIMINARY THEMES

Bibliographies
General Lives of Christ

Dictionary Articles
 Pre-existence of Christ
 Christ in Creation
 Christ in the Old Testament
 Messianic Prophecies
 Theophanies
 Types
 A Longing for a Redeemer in the Ancient World
 Preparation of the World for Christ
II. CHRIST'S INCARNATE LIFE
 The Incarnation: the Advent
 Sources for the Life of Christ
 The Gospels
 Harmonies
 Chronology of Christ's Life
 Historicity of Christ
 Names and Titles of Christ
 Annunciation
 Genealogies
 Birth
 There are more than seventy subjects directly related to the Gospel records of the birth of Christ to be found in Hastings' *Dictionary of Christ and the Gospels*; e.g., Infancy, Childhood, Presentation, the Star, the Benedictus, etc. (Geographical locations are listed below.)
 Boyhood; Childhood; Education; Carpenter
 Baptism
 Temptation
 The Teaching of Christ
 In general: Parables, Prophecies, Discourses, etc.
 In particular: Among the great themes taught by Christ are the following: Angels, Christ Himself, the Church, the Cross, Demons, Eternal Life, the Devil, Faith, Family, Forgiveness of Sin, God the Father, the Good, Heaven, the Kingdom, the Law, Life, Love, Man, Nature, Redemption, Regeneration, Revelation, Sacrifice, Salvation, Scriptures, Sin, Society, the Spirit of God, State, the Word of God, Work, the World. Agrapha—sayings attributed to Christ not found in the Gospels
 Christ and the Scriptures
 Christ's Relation to the Law
 Miracles
 Transfiguration
 The Life of Prayer
 The Preaching of Christ
 The Triumphal Entry
 Passion Week
 The Lord's Supper
 Gethsemane
 The Trials of Jesus
 The Crucifixion: the Cross
 Death
 Burial: Entombment
 Descent into Hell
 Resurrection
 The Forty Days
 Ascension: Translation
 The Intercession of Christ: His High-Priesthood
 The Moral Characteristics of Christ
 The Mental Characteristics of Christ
 The Emotional Life of Christ
 The Likeness of Christ
 The Second Advent: Parousia: Judgment
 The Geography of Christ's Life
 Some of the more prominent places in the Gospels are Bethany, Bethlehem, Bethsaida, Cana, Caesarea, Philippi, Capernaum, Decapolis, Emmaus, Gadara, Galilee, Gethsemane, Jericho, Jerusalem, Jordan River, Mount of Olives (and other mountains unnamed), Nazareth, Perea, Samaria, Sychar, Wilderness of Judea, etc.
 The Characters of the Gospels

Among these primarily would be the Twelve (whose names need not be repeated here), Annas, Caiphas, Herod the Great, Herod the Tetrarch, John the Baptist, Joseph of Arimathea, Lazarus, Nicodemus, Pontius Pilate, Simeon, Shepherds, Soldiers, Zachaeus, Zacharias; and the women: the Virgin Mary, Mary Magdalene, the other Marys, Anna, Elizabeth, Martha, etc.

III. CHRISTOLOGICAL SUBJECTS

The Atonement: Sacrifice
 The Authority of Christ
 Deity: Divinity
 The Example of Christ
 The Finality of Christ
 Christ's Humanity: Manhood
 The Humiliation of Christ
 Kenosis Theory
 Incarnation
 Logos
 Mystical Union
 Originality of Christ
 Christ the Head of the Church
 Self-consciousness of Christ
 Self-limitation of Christ
 Supernaturalism
 Universality of Christ
 Christ in the Godhead
 Millennial Reign of Christ

IV. CHRIST IN HISTORY

Christ in the New Testament Apart from the Gospels
 References to Christ in Greek and Roman Literature
 Christ in Apocryphal Literature
 Christ in the Early Church
 Here should be considered some of the earlier heretical views about Christ, such as Nestorianism, Monothelitism, etc.
 Jewish Conception of Christ
 Christ in the Koran
 Christ in the Reformation
 Christ in the Middle Ages
 Christ in the Seventeenth Century
 Christ in Modern Thought
 Christ in Literature: Drama, Fiction
 Christ in Art
 Christ in Legend
 Christ in the Creeds
 Christ and Evolution
 The Christ of Experience
 Preaching Christ
 Christ Compared to Others
 Supposed Relics of Christ
 Tributes to Christ
 Anthologies of Christ

Approach to Be Made

We shall not be pursuing this study in the order in which the subjects appear in the outline. I would like to move about freely in this whole area. Following this introduction, our first study will have to do with the lives of Christ—tragically few and inadequate—in use during the first fourteen hundred years of the Christian Church. In many of the discussions, I would like to give not only the titles of books, but references to the more important chapters in this type of literature, dictionary and encyclopaedic articles when of value, and, as far as possible, the more significant periodical references.

For no subject will the material be absolutely complete, for I am not acquainted with all the literature pertaining to Christ, not even all the more important literature. Prof. William Sanday, who at the beginning of our century had written more extensively on the literature of Christ than any other one person in the English world, frankly admitted that he had not even seen some of the major works published on the continent. If a man of his vast knowledge could say that,

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I am not too embarrassed in confessing to far greater limitations of knowledge in this area. I would like to do the very best possible, however. Complete runs of the great religious and theological periodicals are not to be found here on the west coast, though there are many different issues of them here in the library of our seminary, and in my own collection. Consequently, whenever in Chicago or Princeton, in New York or Boston, I shall spend every spare hour working through the literature not available here in California.

Right here in our own seminary we recently had an illustration of how truly great books of a former generation ultimately can be almost totally eclipsed, not even appearing in bibliographies. Last week Prof. John Murray, of Westminster Seminary, who brought a magnificent series of lectures on the concept of law in the Scriptures, remarked in a private conversation that one of the most profound treatments of this subject is in a volume by the noted prophetic student and authority on typology, Patrick Fairbairn (1805-1874) *The Revelation of Law in Scripture* (Cunningham Lectures for 1868). Of the seven books by Fairbairn listed in the *Dictionary of National Biography*, I have six in my library, but that seventh one was an entirely new title to me, though it is

probably the most important study of this difficult topic to be found in our language.

In some issues, it may be I shall devote all the space assigned to this theme to a discussion of one volume only; at other times I may list twenty or thirty books. Occasionally the subject will be one of what we might call secondary importance, such as Christ at Sychar, or Christ's teachings regarding the state, or the genealogies. Then again it will be a comprehensive theme, such as the character of Christ, the Transfiguration, Christ as a teacher, etc. From time to time we shall consider biographical facts regarding authors that have not appeared in print previously, or that are very difficult to come upon. Also, when possible, I would like to discuss briefly the history of some epochal work on Christ, and its influence upon the particular generation in which it appeared, as well as some of the more notable tributes that have been paid to a certain volume.

I have never undertaken a series of articles with quite the same sense of expectancy as I feel now on the threshold of this new study, and I only hope that out of this will come a deeper love for our Lord, as well as a richer knowledge of His person and ministry.

The Danger of Overemphasizing Material Things in Contemporary American Life

EARLY this year a notable address was given on alumni day at Princeton University by Dr. Mervin J. Kelly, president of the Bell Telephone Laboratories, and one of the outstanding physicists of America today. In surveying the phenomenal increase in our development of military weapons, Dr. Kelly said in part:

Military research and development, through the size and scope of the program, are perhaps the most dynamic force in our society. The resultant new scientific and technical knowledge is the foundation for our continuously growing military strength. A constant flow of ever more effective new weapons is the material manifestation of accomplishment. Within a period of less than ten years, the blast destructive power of atomic weapons has increased a thousandfold—from twenty thousand to twenty million equivalent tons of TNT. Military planes now fly three times as fast and high as at the close of World War II.

Such figures represent large sums of money, as Dr. Kelly points out:

During the war years 1940-1945, the nation's expenditure for military research and development was 3.75 billions of current dollars, equivalent to 6.25 billions of today's dollars. The expenditures in 1945 had increased to 1.5 current dollars, 2.2 billions of today's dollars. Almost 90 per cent of the nation's expanded research and development effort was directed at military applications. In these six years, the research and development effort of the nation exceeded the total

for the forty preceding years. . . . The research and development for the civilian economy is at about a \$2 billion level and can be expected to increase at perhaps a 5 per cent per year rate. . . . The dollar volume of the universities' research in the physical sciences in 1938 was less than \$30 million. . . . The research and development effort in science and technology in the academic institutions and non-profit foundations is now at an annual level of some \$400 million, an almost tenfold increase since 1938. More than half is sponsored by the military. It is carried out in every state of the nation and in some 300 centers.

Continuing the address along this line, Dr. Kelly called attention to the fact that the three hundred research contracts at present in force with the Atomic Energy Commission provide employment for sixteen hundred graduates in the fields of mathematics, physics, chemistry, etc., and that in the total volume of military-sponsored research in the universities, five thousand young men are employed. "For the fifteen years, the military research and development expenditures have been \$18 billion and that for the civilian economy \$12 billion. . . . The entire atomic energy program—production and plant included—has cost some \$14 billion." All of this sounds almost fantastic, but Dr. Kelly went on to say that the Atomic Energy Commission, now employing eighteen thousand scientists and engineers, will need forty

thousand in the next twenty years.

It was the conclusion of the address that so deeply impressed me, however. Dr. Kelly rightly speaks of "the over-emphasis of the material side of our life," and gives as one of the results of such vast military expenditures the shortage of elementary and secondary school housing, our nation today being short 345,000 elementary and secondary school classrooms. Moreover, he concludes:

The relative overemphasis of the "material" in our society today, occasioned by the necessary high level of military preparedness effort, presents most serious long-term dangers to our society. Unless we correct this imbalance, as a people we may be like the man who, over the years, devotes all of his energies to accumulating wealth for later enjoyment of life only to find, too late, that even with the acquired wealth he has not the capacities for enjoyment. So can we, as a people, direct our energies so exclusively to preserving our freedoms that too late we discover that we have become a different kind of people and lost our capacity for enjoying the freedom and the rich cultural life that is our heritage.

All of this certainly means one thing for Christians—we must re-emphasize, with greater force and conviction than ever, the primacy of spiritual realities. Many of our educators, including the president of Yale University, are echoing these words, warning that we are in danger of becoming too materialistic in our thinking, and asserting that we need a complete reorientation to the spiritual and cultural values of life. There is nothing so spiritual, nothing so elevating, so cleansing, so delivering, as a knowledge of the Word of God. It is a tragedy for a minister to devote all of his sermons to current events instead of to the great eternities of the Christian faith.

Magazine Articles of Major Importance

The Amateur Book Collector, March, 1955, "Johann Gutenberg and His Bible," by Don C. Norman, executive secretary, Chicago Bible Society. A superb article. This issue may be purchased for fifty cents from the *Amateur Book Collector*, 1822 School St., Chicago 13, Ill.

Reformation Review, January, 1955, "A Study on the Word *Oikoumene*," by J. C. Maris, pp. 79-84.

United Evangelical Action, May 1, 1955, "Christianity and Economic Crisis," by Dr. Carl F. H. Henry.

Linn's Weekly Stamp News, April 25, 1955, "Religion on Stamps This Week," by Waller A. Sager.

The Converted Catholic, April, 1955, "The Jesuit Apostasy," Part III.

The Disciple, April, 1955. This issue carries the second article by Mr. G. H. Lang on "Atoning Blood," pp. 47-68. Real Biblical exposition; a treasure.

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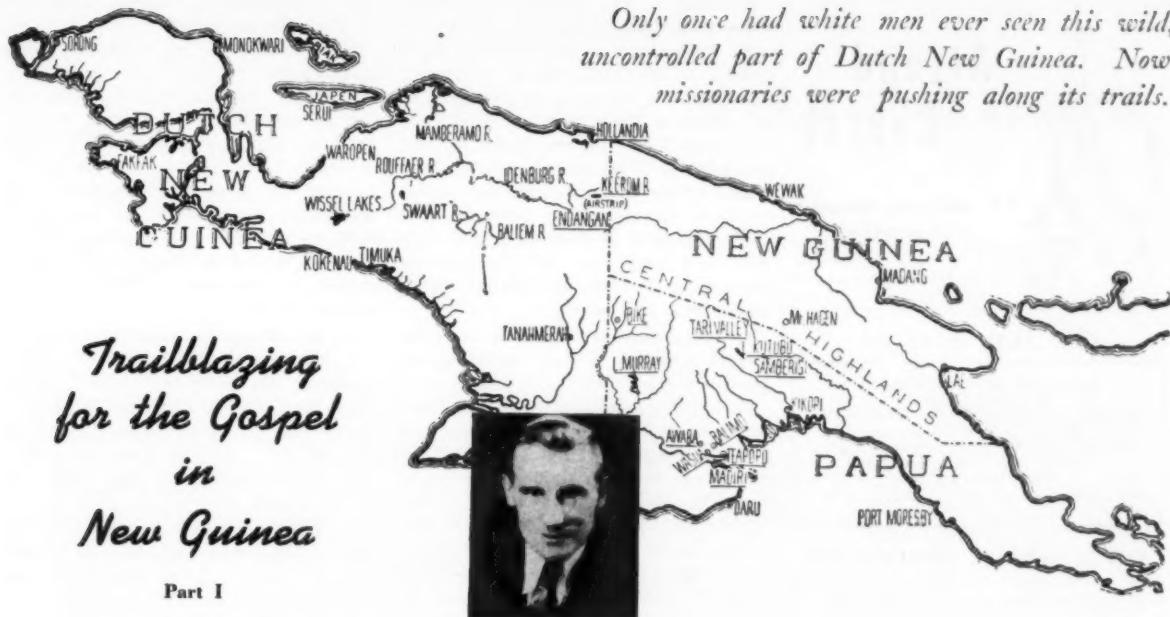
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Trailblazing for the Gospel in New Guinea

Part I

By J. M. Veldhuis

"Shangri-La" they called the Baliem Valley in New Guinea during World War II. Here in the heart of the world's second largest island was a hidden valley with numerous tribes of primitive inhabitants. It had first been revealed to the world by the Archbold Expedition of 1938.

Last year, aided by an amphibian plane and radio, the Christian and Missionary Alliance established a station in one part of the Baliem Valley (see MOODY MONTHLY, August, 1954).

Early this year the Unevangelized Fields Mission, following a careful aerial survey, decided to attempt a station in the valley of the Hablifoe River, just across a range from the Baliem. In this issue of MOODY MONTHLY and the next, we give the account of the preliminary expedition. It is taken from the report of the leader, J. M. Veldhuis, with only minor alterations.

Three missionaries of the U.F.M. were in the party: Veldhuis, a Canadian; Russell Bond, of New Zealand, and Fred Dawson, from West Australia. Their sixteen carriers were all Christian natives who had volunteered for the task. The wife and two little children of one of the carriers went along, showing to the savages that this was a friendly party.

ON January 22 the Baliem River had risen from its low water level, where it had been for some days, to a safe landing height. To both Mr. Bond and me, who were to fly in on the first trip, this was a direct answer to prayer, a sign from the Lord that He was definitely behind our going in.

The early morning of Saturday, January 22, found us both with our sixty-pound packs and other equipment at the Sentani airstrip. We were ready to embark in the Christian and Missionary Alliance's Sealand twin-engine amphibian plane, piloted by E. Ulrich. A good number of missionaries from other societies were present to witness our departure and to offer us a final word of encouragement.

At exactly 7:50 A.M. the plane taxied up the runway. The last sight of our loved ones filled us with mixed emotions, for we all knew only too well what perils and uncertainties lay before us. A few minutes later we were in the air. *The expedition had begun!*

The first part of our flight lay in a southeasterly direction toward Archbold Lake. As we gained altitude we could see the dense malarial jungle slip away

underneath us. It was not long before the great Idenburg River came into view, winding its way westward. Immediately afterward we crossed a large dividing range and within a matter of minutes were over Archbold Lake. From here, the pilot flew over the route we would be trekking, to familiarize us with it. We settled down finally on the famous Baliem River, at approximately 9:30 A.M.

During the next four days, three more flights were made to complete our party of nineteen men in the Baliem by Wednesday noon. We do indeed praise God for keeping the water at landing level during those days; it was a real answer to prayer.

Remember that the Baliem Valley was not entered by missionaries until just a year ago. At that time the Christian and Missionary Alliance made a daring spearhead into the valley, landing just above the site where the Archbold Expedition had landed some seventeen

years before and setting up camp. During this year the Lord has enabled these missionaries to establish themselves quite firmly in the southeastern tip of the valley. Through their gracious Christian co-operation, we were permitted to commence our operations from their base.

ON FRIDAY, JANUARY 28, our party was prepared to set out. By 6:45 A.M. tents had been taken down and folded, all equipment packed into the carrying frames, and each carrier was prepared to move, carrying from fifty-five to sixty pounds on his back. One carried a tent weighing seventy pounds, another a battery of sixty pounds, while yet another carried the transmitter with which we were to keep in daily contact with the coast.

These carriers were all converts from our own U.F.M. lowland station of Sengge. They volunteered to accompany us as a means of service to their newly found Lord. Among them was a married couple with two little children, a girl of six and a boy of a year. This family would contribute greatly in lending an aspect of friendliness to our party. Mr. Bromley, the Christian and Missionary Alliance linguist, was also to accompany our party several days up the valley for a language check. His presence proved most valuable. His native carrier, Elisa, a converted Kapauku from the Wissel Lakes, also proved invaluable.

After prayer with the carriers, we set out in a northwesterly direction up the valley. The path at first led us through large garden areas, beautifully laid out. Around each garden was a fence of wood or stone, from three to four feet high. This was to keep out the pigs. Crossing these fences with a 60-pound pack is not only tiring, but considerably slows down the party. The thin air at 6,000 feet altitude also tends to slow one down, especially after he is accustomed to

[Continued on page 56]

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Hinduism

(Continued from page 19)

Q. Does the rigid doctrine of *karma* or suffering for one's sins act as a great deterrent to evil?

A. Strangely enough, it does not. I have found no particular effort in India to avert future punishment by living a better life now. The only people on earth who seem to have in their lives a really effective deterrent to evil are those who have experienced forgiveness through the death of Christ. This observation of course partly hinges on the different views of sin in the two religions.

Q. What is the position of women today under Hinduism?

A. Hinduism as still practiced gives women a degraded place, subjecting them to child marriage, to polygamy, to the decree of "no divorce under any circumstance," and to widowhood without the privilege of remarriage. Recent laws passed by the Indian secular state under pressure of Christian influence give amelioration in all of these matters. It will be a long hard pull, however, to change the mentality and practice of the people on a wide scale.

Q. What hope of success is there for foreign agencies in such efforts as village reconstruction?

A. Many of us feel that the chief obstacles to village reconstruction are basic in popular Hinduism; that no permanent change in village life can be made without changing the philosophy of fatalism which pervades the villagers' thinking and which is deeply rooted in the doctrine of *karma*; and that therefore any attempt to improve village life without reference to religion is futile.

Q. What about the Hindu charge that the Christian doctrine of forgiveness is too cheap and easy?

A. This charge fails to comprehend what it cost God to provide forgiveness through the death of Christ and also fails to consider the transformation of character involved in the Christian view of the "new birth."

Q. Is the Hindu conception of incarnation equivalent to the Christian doctrine of incarnation?

A. No. Hindus do not regard their incarnations of Vishnu as God coming down in human form. Rather they say that the quantity of evil in the world periodically becomes so great that God has to do something about it. So he seizes upon an especially good man like Rama and clothes him with power and godlikeness and sends him into the world to destroy evil doers. The idea of saving evil doers is a Christian idea.

Q. Is Christ being added to the pantheon of Hindu gods?

A. Only occasionally by a few people.

Q. What influence has Christianity had on modern Hinduism?

A. India's trial of democratic procedures is probably due to Christian influence (in the broad sense). Also the practice of Christian missions has been copied. In America, Ramakrishna missionaries are trying to make converts. In India they are working through service institutions such as hospitals and schools. The Congress Party and some other political parties have also adopted service as an ideal. The thought usually is that good nationalists should do this service, why let foreigners do it? The motive therefore is competitive rather than anything growing intrinsically out of Hinduism. Leaders admit the difficulty of sustaining enthusiasm. They lack the constraining power of Christ.

Q. Was Mahatma Gandhi influenced by Christian teaching?

A. Decidedly. In earlier years he freely acknowledged his debt to the Sermon on the Mount. In later years he claimed to base his doctrine of *ahimsa*, or non-violence, upon the Bhagavad Gita. But obviously to do this he had to view it through the Sermon on the Mount and spiritualize its message, for the literal teaching of Krishna in the Gita is that soldiers should fight and kill without regard to sentiment, since killing is a soldier's duty.

Q. Was Mahatma Gandhi a Christian?

A. No. He borrowed some of Christ's teaching but never accepted Christ as Lord and Saviour. While he was a martyr in the campaign to end Hindu-Muslim strife, he was personally a loyal Hindu and died with the words *Aré Rama* on his lips.

Q. What seem to be the greatest difficulties encountered by a Hindu in coming to saving faith in the Lord Jesus Christ?

A. Nothing doctrinal. The great issue is breaking caste and the inevitable persecution which will follow—a persecution which takes many forms.

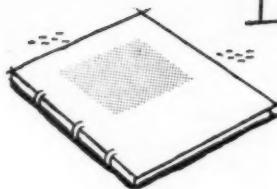
Q. It is sometimes claimed that there are some things of value in Hinduism on which Christianity can build. What is your opinion?

A. I have examined this with as open a mind as loyalty to Christ will permit. My greatest doubt comes from the experience of the Christian Church itself where a good many leaders have asked for an indigenous expression of Christianity. Wherever attempts have been made and anything useful has been found, strangely enough it came from the secular culture of India and not from Hinduism itself. Wherever attempts have been made to use distinctly Hindu elements—in music, architecture, worship forms, theology and the like—the Church has been quick to recognize the incompatibility of this with loyalty to Christ and has rejected them. This is not due to western pressure—but and large most of the pressure for use of these has come from western missionaries and western-trained Indians. Nor has it come from a lack of appreciation of Indian culture. A large quantity of Indian culture has already been used in the Christian movement when its significance was secular. But the Church in its loyalty to Christ has been quick to recognize that nearly every word in Hindu religious vocabulary and every feature of Hindu religious practice says the wrong thing for a Christian and must be thoroughly changed as to meaning (if not rejected) before Christ can be honored.

END

Buddhism, Confucianism and Taoism, Mohammedanism and Judaism will be treated in future articles in this series. A final article will discuss the Christian faith.

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How We Make Our Church More Missions Minded
 Helping Children Worship
 Let's Sing a Hymn of Worship
 Hindrances to Worship?
 Know Your Child, Part II



Two well-used rooms have been set aside for missionary education. Department of Missions photos, First Presbyterian Church, Berkeley, Calif.

How We Make Our Church More Missions Minded

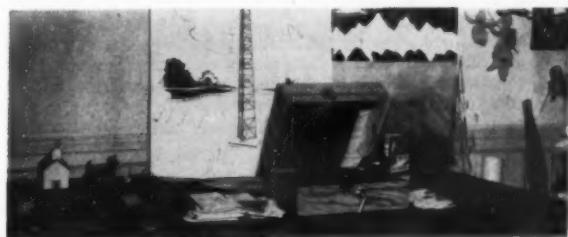
by Nancy Ross

FOR many at First Presbyterian Church, Berkeley, Calif., "missions" is the most exciting area of church life. Interest was first aroused by the missionary vision of the pastor whose sermons often proclaim Christ's concern for those who dwell in darkness. Frequently he reminds his people of the Lord's command to "Go ye into all the world, and preach the gospel" (Mark 16:15). He encourages them to pray and to give that this may be accomplished. Here it is that missionary education begins.

Sermons, however, are not always enough. For this reason motion pictures with a missions emphasis are shown throughout the Sunday school and in all the organizations of the church. After having seen "To Every Creature," or "Two Brothers Have I," no one can doubt the need of the world for Christ. Because few missionary motion pictures are available for the primary age, filmstrips for children based on missionary biographies have been purchased for this age group.

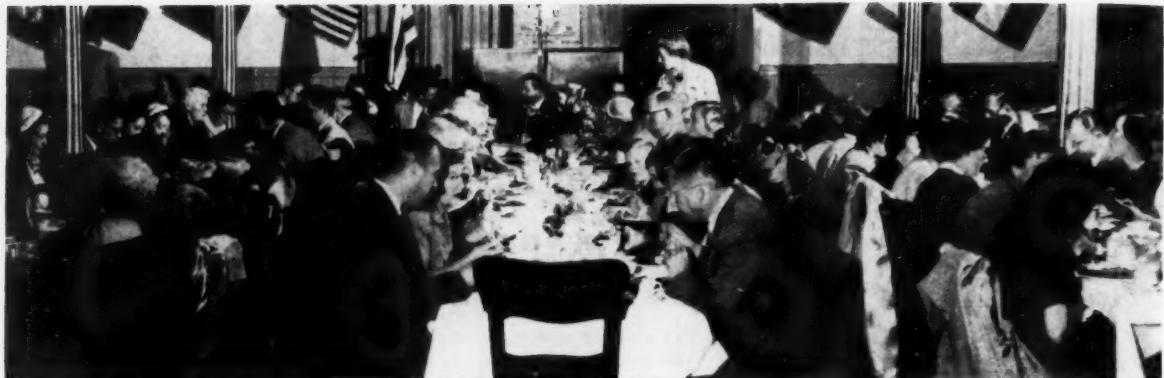
In addition to motion pictures, missionaries are invited to speak and show slides of their fields of service. Who, after all, understands missions better than the missionary?

The subject of missions is considered to be so important in



Aiding interest are exhibits like the one above which shows methods of missionary evangelism, and the missionary library shown below.





Missionary conferences give opportunity to inform about missions. This conference highlighted interviews of foreign students at supper hour.

this church that a unit of two rooms has been set aside for missionary education. Here one session of each class of new members meets for an introduction to the missions program of the church. Usually the work of one of the missionaries is introduced and explained. During the refreshment time which follows, the class is taken on a "tour" of the two rooms. Exhibits showing needs at various mission stations or information about specific areas of the world are explained. Each class member is encouraged to use the missions library which contains more than 500 books. The library includes biographies of outstanding missionaries, books relative to the various fields and missionary stories for children.

Twice a month students planning Christian vocations meet for a "nose bag" lunch in the missionary unit to hear speakers or participate in panel discussions concerning missionary opportunities.

Of interest to the casual visitor are the binders of large photographs used as visual aids in teaching missions. The Admatic slide projector also provides a means of reaching those with a limited amount of time.

A large world map dotted with lights showing where missionaries are stationed is a constant challenge to the people of this congregation. The map covers one wall of the exhibit room and the broad

expanses where there are no lights flashing are a reminder that many areas of the world are still without the Light. The other three walls will be covered with a photographic mural depicting the work of Christ around the world. At a glance one will be able to see the tremendous need as well as the magnificent results of missionary endeavor. The exhibit room also contains racks of free literature concerning missions.

The missionary unit is often used for informal receptions for visiting missionaries. Such a time allows furloughed missionaries an opportunity to greet newcomers and to renew old friendships.

Tape recorders provide a means for missionaries on the field to voice current needs and blessings for prayer and praise. In return tapes of special music, sermons and greetings from friends are sent out to them.

We have found a very effective way to make a church more missions minded is to give prayer requests to the people. In fact, many missionaries form prayer bands before going to the field for the purpose of providing prayer support for their work. At monthly meetings members of these groups read letters or news items from their missionary. In this way they can pray more specifically.

Perhaps the most concentrated effort to inform others about missions is the annual missionary conference. Speakers

at the eight-day conference are men and women who have spent some years on various mission fields and those who are on furlough. Informative exhibits, motion pictures, slides, prayer times and discussion periods make a tremendous impact upon the minds of those attending. High school and college students, as well as older adults, are challenged to present their lives for service to Christ. Young business men and women are led to turn their vocations into opportunities for Christian witness. Older adults find a new challenge to pray and provide funds for missionaries.

Probably the greatest testimony for missions comes from those who have been most affected by it. We are fortunate to have students from other lands attending nearby colleges and universities. We find that many of them have accepted Christ as missionaries gave forth the gospel message in their homelands. At the 1955 missionary conference foreign students were interviewed each evening at the supper hour.

Almost as effective is the layman's visit to mission stations. Several students have spent vacations at mission stations helping to organize vacation Bible schools, serving on gospel teams, doing agricultural work, helping construct buildings. Such experiences often lead students to eventually devote their lives to missionary work.

END

Visits from missionaries on furlough and the posting of bulletins listing current needs help maintain a continuous interest in missions.



SUBJECT 1 *Better Teaching*

*More help for parents and teachers
from a new filmstrip series on . . .*

Know Your Child

Part II

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1. **YOUR CHILD IS PROGRESSIVELY CHANGING**, as was pointed out last month in Part I summarizing the first filmstrips in the new series on "Know Your Child," recently released by Moody Bible Institute. The child's first eleven years of physical, mental, social and spiritual development become the foundation for experiences of later childhood as well as adulthood. Changes in early adolescence (ages 12-14), while amazingly rapid, are often difficult to predict. In the growing-up process the child's problems are very real to him. Provide him with worthy heroes in Christian leaders and reading matter, and offer encouragement and practical suggestions to help him meet those problems.

2. **IN MIDDLE ADOLESCENCE** (ages 15-17) outstanding characteristics are independence, idealism and achievement. These young people are almost mature and can be expected to display individual choice and a desire to stand on their own feet. However, they are aware of their lack of experience and often have a real hunger for adult understanding and sympathy. Your tactful guidance during this period will mean much to them. Idealism at this age may lead them to give up everything to follow a particular leader. Encourage them to put increased dependence on divine rather than human authority and guidance. Help them to see that no merely human leader can compare with the Lord Jesus Christ.

3. **LATER ADOLESCENCE** (ages 18-24) is a time when many life decisions are made, when interests are narrowed down and energy is concentrated on more definite goals. Appraisal of self and others, of life itself, is characteristic. Choices must be made as to service and companionships which may affect an entire lifetime. Make sure your young people understand the Christian principles of marriage and the importance of making Jesus Christ the Head of their homes. Give them wholesome Christian activities and projects which provide opportunities to form desirable friendships. Help them know that God has a plan for individual lives, and encourage each one to seek God's will for his own life through Bible study and prayer.



The love of activity continues into later childhood. Gain the confidence of junior high age young people through interest in their sports.



With the clique influence waning, the high school student shows more individuality in his choice of clothes, pleasures and friends.



Wholesome social activities provided for older young people will help them form desirable companionships. Moody Institute of Science photos

Know Your Child, Part II, *Cont'd.*



Adults, too, are eager for activity. The adult class should be a training ground for Christian homemakers, good stewards and church leaders.



Take time to show individual attention. This will help persons of any age feel that achievement and Christian growth are worth-while aims.



To know your child well enough to meet his problems and aid his spiritual growth, you need to recognize and use these basic human needs.



Note and use the six principles of learning. An object or attractive picture will help stimulate interest in the lesson you want to teach.

4. **ADULTHOOD** (ages 25-upward), the age of physical maturity, should be marked by continued mental, social and spiritual growth. With its wider background of experience, adulthood can be a valuable period of mature learning and service. Adults need to be taught the practical use of the Bible in the family, in the church and Sunday school, and above all, as a personal guide to daily living. As a Christian adult or teacher, it is your privilege to help others to grow as useful, well-adjusted men and women of God. As they grow spiritually, their example will be reflected in the lives of their children and lead to continued spiritual growth for the entire family.

5. **YOU CAN BE A TREMENDOUS HELP** to both children and adults by recognizing and meeting certain innate needs. Whatever his age, every person needs love and affection, recognition of his individuality, and the satisfaction of his longing for self-respect. In most cases individuality should be encouraged by parents and teachers, but sometimes you may need to point out that individuality should never take the form of rebellion against God's will. Often you can help a child build his own standards of self-respect in the light of God's Word by asking if he feels his action has been pleasing to the Lord Jesus. If he is a Christian, he should be made conscious of his standing and worth as a child of God.

6. **TWO OTHER HUMAN NEEDS** are social approval and the feeling of belonging. If you understand and try to meet these five basic needs, they will help you solve many perplexing difficulties. When you remember, for instance, that the trouble-maker in your home or class may be simply "showing off" in an effort to win approval of his friends, you can meet his need for love and approval by finding ways for him to gain recognition through constructive efforts. Give him extra responsibilities or pleasant duties which will challenge him to do his best and make him feel he is a valued member of his group. As he begins to feel he belongs, making trouble will lose its appeal.

7. **THERE ARE SIX PRINCIPLES OF LEARNING** which will aid in your teaching. These in effect urge that you try to stimulate the child's interest as a foundation for teaching, watching for the times when his mind is particularly open for certain kinds of learning . . . that you try to make sure your teaching has an over-all impact on the child and that he puts the lesson learned into practice as soon as possible . . . that inasmuch as children are most likely to remember more recent teaching, and what is repeated, you review often . . . and finally, remember that no lesson stands by itself; in making one point, you are stimulating other ideas and important attitudes are being formed or destroyed.



ANSWERING YOUR

Questions

NATHAN J. STONE

ADAM AND EVE, TRUTH OR MYTH

I am enclosing a clipping about a bishop who says that the Bible story of Adam and Eve is a myth and only a dramatic presentation of moral realities, etc. A local pastor here makes similar statements, and it is confusing to us.—W.J.K., California.

What shall we believe? "Thus saith the Lord," or thus says this bishop? It would be interesting to know the bishop's conception of sin and atonement in this connection.

The denial of the origin of Adam and Eve as a literal, historical fact as described in the Word of God has its root in the denial and discrediting of the supernatural. The proof of this lies in the fruit that such views have borne, that is, the tendency to deny everything else supernatural. The words of the Lord Jesus are the best criterion of all such views and attitudes: "By their fruits ye shall know them."

A noted English scholar has summed up the teaching of orthodox theology concerning man in the following words: "He was no monkey, nor baboon, nor did he have that kind of ancestry. He bore from his first breath the stamp of a special and divine creation; nor were his immediate descendants the degraded peoples pictured by naturalism, but were capable of being the founders of empires, the masters of art, the possible 'heirs of God, and joint-heirs with Christ' (Rom. 8:17)."

In connection with the creation of woman also, the same author wrote: "And this criticized story of 'the rib' is thus found to be profoundly suggestive, rational and self-consistent; and until naturalism without resorting to guess-work is in a position to offer a wiser solution of the origin of the human family, this Bible account may continue to hold in the faith of the Christian world the place it has occupied for centuries, cherished not as a beautiful and pictorial myth, but as authentic and divinely revealed history."

The account of the creation of both man and woman and that which follows in Genesis 2 and 3 is "dignified, impres-

sive, and in every way remarkable." The story needs no learning or explanation to understand; it needs only faith to believe. In fact, its appeal to our reason is worthier than those views of some so-called science which rather tax our credulity.

+ + +

THE WATER INTO WINE

Why did Jesus change the water into wine at the wedding recorded in John 2? Of what was this first miracle a symbol?—Mrs. W.F., Pennsylvania.

The miracle of turning the water into wine was first of all on the part of the Lord Jesus Christ an act of great kindness and graciousness. This is a lesson for all of us also. It could have been almost a tragic embarrassment for the bride and groom had the wine failed. It was a real emergency under the circumstances.

But there must be a deeper spiritual significance since in this miracle He is said to have first "manifested forth his glory" (v. 11).

1. It was a miracle of evident supernatural power and therefore a witness to His Messianic character, which had already been announced and attested from above at His baptism. As a result it is recorded that "his disciples believed on him" (v. 11).

2. It may have been, in view of the nature of the occasion, a foreshadowing of His relation to His followers. The relationship of Jehovah to His people under the figure of betrothal and of husband and wife was known from Hosea 2. So Christ was to be the Bridegroom of which His Church is the Bride.

3. In view of His words to Mary, "Mine hour is not yet come" (v. 4), which refer to His death on the cross, the wine may suggest the cup of the New Covenant in His blood or death. It is suggestive that in this same chapter there is reference to His resurrection, so that together there is a manifesting forth of His glory in death and resurrection at the outset of His ministry.

4. Then the very next great public miracle performed is the breaking of the bread to feed the multitude, so that these two together are the elements of the communion of the blood and body given as a sacrifice for sin for our redemption.

Someone Should Do This For Missions

[Continued from page 21]

vision should already be made for the witness to continue in another form.

An international missionary fellowship center would provide facilities for such work. It would also bring fuller understanding of spiritual needs abroad and a deeper communion in Christ between Christians from various nationalities.

Briefly, it would include the following functions:

1. Provide a place for research and information concerning world-wide missionary needs. Students and missionary candidates could visit the center to receive information concerning opportunities for missionary work and vocational witness overseas and seek God's will for their lives.

2. It could be a place for spiritual preparation for those preparing to go abroad as vocational witnesses. The Christian who plans to enroll as a student, or teach in a foreign university, or witness through business or government service (which in some countries is the only means left for Christian witness) will face many difficulties and frustrations unknown to the ordinary missionary. They should not have to go forth without spiritual preparation and orientation for work in a foreign land.

3. International students studying in this country, including both those who came over as Christians and those who have come to know Christ on campus, could spend a period at this center before returning to their own country. Thus they would be prepared to be more effective witnesses in their own countries. And fellowship with them would be a real blessing to Americans preparing for work overseas. The center could be used during school vacation periods to entertain non-Christian international students.

4. Before going overseas, missionary candidates would visit the center for a period of orientation and fellowship with missionaries and nationals from other countries. If the center were near a large metropolitan area, opportunities would be available for practical experience in evangelistic work among peoples of varying racial backgrounds.

It is important to remember that the center would not be a school. The guests would not be under pressure to attend lectures and pass exams. Emphasis, however, would be placed upon prayer and guided study of the Word of God and there would be seminars and talks by visiting missionaries and Christian nationalists from various parts of the world.

5. Missionaries on furlough would spend time at the center. In need of spiritual refreshment, they would find through fellowship with missionaries from other missions and lands a new perspective on their own work and gain

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody MONTHLY, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

August, 1955

as well fresh vision and inspiration for the task to which God has called them.

HAROLD R. COOK, Missions Department Editor, MOODY MONTHLY, Member of Faculty, Moody Bible Institute.

Evangelical Christians in Latin America are rapidly increasing in numbers. To provide leadership for the churches, Bible training schools are also multiplying. Nearly every mission has a training program of one sort or another. These schools are important, and they need help.

Usually when a mission starts a school it cannot afford to send a man to study

I believe someone should do this for missions.

point out the common problems and show what measures are being taken by some to meet them. They could discover unnecessary duplication of effort and help all schools to do a better job with the same resources.

Then, after the survey is completed, it would be well for someone to call a conference on Bible school work. Such a conference could take up the problem of textbooks that the survey shows to be needed. It could get them produced cooperatively better and more quickly than any one mission could alone. It could take up the matter of getting the national churches to take a larger part in this training ministry. It could discuss the preparation missionaries need for such a ministry and how to get it. Even though it took no official action, it could be a great stimulus to the work by getting those engaged in it to talk over problems with one another.

This is a fond dream, but it is a dream that can be made to come true. I hope that someone will do this soon for missions.

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pensive and fruitless. So often you've wished you'd stayed at home. Here's one way you can have the best vacation in your life and make every minute of it—and every cent too—count for the Lord. How? Spend it on the mission field! There are home missions or foreign missions to which you can go, not as a tourist to be entertained by the missionaries, but as a volunteer helper to lend a hand where needed.

The folks in our radio station had been urgently praying for much needed housing space. And like missionaries everywhere they were faced with the usual shortage of funds and men. There seemed to be little hope of getting the building finished this year. But God touched an electrician up north, and through him a building contractor and his wife. They all decided to take their vacations down here in Costa Rica and help out at the station—and what a help they were!

There are countless jobs waiting—small and big and of every possible kind—to be done on the mission field. It hardly matters what your skills or abilities are. They are almost sure to be usable. So here's my suggestion: make your next vacation a "busman's holiday" to the mission field.

And here's another slant to keep in mind. Make your trip count double. Pray that the Lord will open your eyes to special needs or projects within your interests. Then when your trip is over, and as the Lord leads, pick your specialized project for the year and get behind it. You'll be surprised how much you can do and what fun it can be.

END

Moody Monthly

Golden Nuggets

for Bible Students

By KENNETH WUEST

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THE CHRISTIAN WORKER'S AUTHORITY

In our Lord's post-resurrection appearance to the disciples, He gave the charge (John 20:23): "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." "Remit" is *ἀφίειν* (*aphiēin*), "to send away." It is the word translated "forgive," for instance, in I John 1:9. "Retain" is *κρατεῖν* (*krateō*) "to continue to hold"; thus, in this context, the interpretation would be "not to forgive." The words are in the perfect tense. This tense speaks of action completed in past time having present results. The expanded translation reads: "Whose sins you forgive, they have been forgiven them with the present result that they [the sins] are in the category of having been forgiven. Whose sins you retain [do not forgive], they have been retained with the present result that they are in the category of being retained." The act of the disciples in forgiving sin is dependent upon the act of God having already forgiven them. Since they are already forgiven, the act of the disciples can only be that of *declaring* them forgiven. This gives the Christian worker the authority to say who is saved and who is not saved, on the basis of what God has done or has not done for the individual in view of his faith in the Lord Jesus or his lack of faith.

In Matthew 16:19 we have (A.V.): "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The kingdom of heaven of Matthew 1:1-11:27 is the earthly kingdom of Israel taken away at the captivities, and which Jesus offers to restore. That of chapters 11:28-23:39 is Christendom, the sphere of Christian profession, which is in existence today. Peter used these keys at Pentecost where he preached to the Jews, and in the house of Cornelius when he preached to the Gentiles. "Shall be bound" and "shall be loosed" are a periphrastic future perfect in the Greek text, the expanded translation of which reads "shall have been bound" and "shall have been loosed." In rabbinical terminology these mean "forbidding and permitting to be done." This means that the Christian worker has the authority to forbid only that which the Bible forbids, and to permit only that which the Bible permits. He is not to exceed nor to add to Scripture.

In Britain, all we know about America we get in terms of the immorality of Hollywood, or the crime of Chicago, *except* a D. L. Moody come to our shores; pray God to raise up some such person to come to our Isles again.—Jock Troup, Glasgow, Scotland.



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August 21

Hope for the Exiles

Isaiah 55

MEMORY SELECTION: *Incline your ear, and come unto me: hear, and your soul shall live.*—Isaiah 55:3

We know something in our day about displaced persons and their problems, and in a very real sense Israel in captivity was a nation out of place. They were discouraged, in danger of losing hope; yes, losing their grip on spiritual truth.

God in His mercy sent them prophets, who gave help and comfort to them as they not only foretold the future but told forth the message of God. Among the prophets the great Isaiah gives the most evangelical message; in fact, his book has been called, "the gospel of the Old Testament."

Thirst for God and for the good is recognized in our lesson and used to convey the truth that God is ready to satisfy the need of His people.

The figure is a good one, for man is a spiritual being made in the likeness and image of God and so intended for fellowship with Him. His thirst for the things of God is not always recognized because the world, the flesh and the devil are busy trying to satisfy him with that which can never satisfy. Only God can meet that thirst in a man's soul.

The invitation of Isaiah is presented under the figure of making a purchase. "Come ye, buy" is the cry. We suggest that in buying there are four steps. We must

I. Listen (v. 1)

"Ho, everyone that thirsteth" is, as Spurgeon says, "the cry of a salesman at a fair." Amid the enticing and confusing sounds he must make himself known to and catch the interest of the prospective customer, who must listen to the attractions of his offer.

Here we have an unusual proposal. The buyer is invited to make his purchase "without money and without price." Is then the thing offered of so little value? No, it is priceless, beyond the means of the buyer.

It is eternal salvation which is freely offered to the helpless sinner, but which cost God the giving in death of His only begotten Son. It is because Jesus paid the price of redemption that you and I may have it freely and without cost.

But no one is to "buy" carelessly or thoughtlessly, so we must

II. Compare (vv. 2-5)

The careful shopper compares values, buying only what is needed and at the best price. Here it is a comparison between how the sinner has foolishly spent

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his money in his search for happiness. The "bread" of this world simply will never satisfy, and the "water" of this world only inflames one's thirst (see John 4:13, 14).

Consider then, what God has to offer. He has "that which is good," which delights the soul (v. 2). He gives life (v. 3), and His promise is sure for He is the One who has made our "everlasting covenant" with David. There is glory ahead (v. 5).

One who makes such a comparison can only sensibly do one thing and that is to

III. Buy (vv. 6-9)

So the penniless sinner calls upon the God who has already called him. The good Shepherd is out seeking His lost sheep (Matt. 18:12). Come, sinner, and meet the Saviour!

The sinner cannot save himself but there is something he can do. First, he is to "seek" the Lord. Where? Right at your side, sinner friend, for "He is near" (v. 6). But when the sinner meets the Lord he is conscious of His sin. What shall he do? Forsake it in both thought and deed (v. 7), and God will abundantly pardon.

"Seek ye the Lord while he may be found" (v. 6) is the call to all who are lost. Those who come will then be in a position to rejoice in Him. Here is a "purchase" which you will eternally

IV. Enjoy (vv. 10-13)

To buy something and put it away in a hiding place is folly. Enjoy it! Surely that is doubly true of salvation. It is not a thing to be put on a shelf. It is not a thing at all; it is a life.

Living things grow. Isaiah speaks here of the Word of God which always accomplishes its purpose. It lives and grows and brings forth that which satisfies the heart of man. It produces joy, peace, singing and rich fruitfulness.

How can the Word of God bring forth such results in the lives of those who do not read it? Why not study the Word and let it glorify your life?

What a wonderful message Isaiah had for the comfort and encouragement of the exiles! So we say again that he is well called the writer of the "gospel of the Old Testament," an evangel of deliverance and joy in the midst of bondage and sorrow.

August 28

Deliverance and Return

Isaiah 45:1-4, 13; Ezra 1:1-7

MEMORY SELECTION: *Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*—Isaiah 45:22

God has His infinite hand on the movement of history, a fact which men

too often forget and consequently throw themselves and their nations into confusion. The history of Israel which is written in Scripture for our enlightenment and encouragement teaches that lesson constantly.

We marvel that the leaders of Israel failed to understand God's dealings with them, but do we, upon whom these latter days have come with their disturbing developments, show any more wisdom? Do we not scurry about seeking to guide the destinies of nations without consulting God concerning His plans and purposes?

God had spoken to them by His prophets of a coming captivity. They blundered on and into judgment. Then they neglected the teaching of the prophet Jeremiah that this captivity was to terminate in seventy years (Jer. 25:11), so it came to pass that those who could not believe that captivity was coming did not believe that it would ever end after it had come. That seems like such rare stupidity until one looks at the unbelief of men of our day.

We may learn anew today that

I. God Writes History (Isa. 45:1-3)

Sometimes He writes it in advance through prophecy. Often He writes it as a record of His acts. But be sure of this, it is the hand of God that writes history; in fact, as someone has said, "History is His story."

Israel was captive to Babylon, a nation which seemed to be too strong to ever be overthrown, but God, knowing that Cyrus of Persia would in due time take over, prepared him to be ready to release the captives at the right time. It is to the credit of Cyrus that he received the word which God sent to him and believed it. Is it not significant that this heathen king is spoken of as a "shepherd" (Isa. 44:28) and is the "anointed" of God (Isa. 45:1), both names later used to refer to Christ.

Don't ever discount the importance of God's hand in history, not only national but personal. God is concerned with your life and mine. Let us seek and find His will. Remember that

II. God's History Has Purpose (Isa. 45:4, 13)

God had His chosen people in captivity, but when their days of correction were over He purposed to bring them back to their land. God's faithfulness concerning His promises to His people is constantly referred to in Scripture, and that relates not only to those things already fulfilled but the glory which is yet to be theirs as they recognize the One whom they have pierced (see Rev. 1:7).

We may apply this truth to our own lives, and to the life and work of the church. Sometimes we are disheartened by what befalls us. Let us look for the purpose of God in it and be encouraged and strengthened to go on. "Not just somehow, but triumphantly."

The reason for much of the distress in our world is that men fail to see God's purpose and let Him work it out in their lives. Consider again the great faith of Cyrus by whom we find

III. God's Purpose Recognized (Ezra 1:1-4)

"In the first year of Cyrus" (about 538

Moody Monthly

B.C.), He proceeded to carry out the plan of God, who "stirred up" his spirit, and issued proclamations which not only declared that the Jews might return to the land but provided for them so that they need not go back destitute and empty-handed.

God expects us to step out in faith upon His promises, and to put them to work in definite action for His glory. It has been said that if God keeps unclaimed blessings, meant for us and never called for by faith, He must have a tremendous warehouse in heaven. If there is a section with your name or mine upon it, what would be found there?

IV. God's Plan Executed (Ezra 1:5-7)

It is true that only a comparatively small number (about 42,000) accepted the opportunity to return to their land, but they did go forth by faith to do exploits for God. The others had settled down in Babylon, and being satisfied with its worldly pleasures had no desire to go to the promised land.

How sad it is to contemplate that men and women have become satisfied with the worldly pleasures of sin and have lost their desire to follow the Lord. Possibly today's lesson will serve to shake up some readers of these lines, or some member of your class, to really step out by faith to carry out God's plan for his or her life. God grant it!

September 4

Worship Revived in Jerusalem

Ezra 3:1, 3, 10, 11; Haggai 1:7-9, 14; Zechariah 4:6-9

MEMORY SELECTION: *Not by might, nor by power, but by my spirit, saith the Lord of hosts.*—Zechariah 4:6

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth" (Ps. 137:5, 6). So did the displaced Jew speak of his loyalty to his holy city as he sat by the "rivers of Babylon." Now that he was permitted to return to the land and the city by the literal decree of King Cyrus of Persia, he naturally began to rebuild the city.

The people of Israel, having originally been a theocratic nation, had to have the center of worship re-established in order to bring the political life of the kingdom into focus. The worship of God was the center of their life (as indeed it should be), and so they went to work at once and we see

I. The Altar Rebuilt (Ezra 3:1, 3)

The temple had been completely destroyed when Nebuchadnezzar besieged and captured the city. It would take time to rebuild the entire structure. They needed a center of worship so they wisely came together at Jerusalem to rebuild the altar. Since the base of the altar was intact and many of the stones doubtless nearby, the work proceeded quickly and they were soon ready to offer their morning and evening offerings.

This was of utmost importance for it unified and established the people at a center to which they could all rally and

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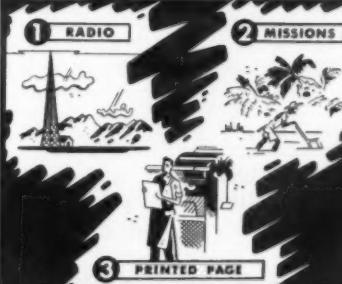
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from which they received strength and assurance.

It has been said that a family which worships together is a family that will stay together. It is true, and equally true of a nation.

The people of Israel were not content to let the temple lie in ruins, so they went to work to restore it. Doubtless they knew from the beginning that they could never restore the glory of the temple of Solomon, but they began well as we find

II. The Temple Foundation Rebuilt (Ezra 3:10, 11)

Within two years this great task had been completed and the nation took time out to rejoice, singing to one another and praising God for His lovingkindness to Israel.

They knew how to express the joy of their religious fervor in those days. We read that "all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

We are a bit too prone to let the world do the shouting about its attainments and to be rather quiet and retired about our faith in Christ. Certainly we do not want any disorderly and meaningless noisiness, but perhaps it would be good for us to regain some "shouting religion."

As always, when the people of God began to make progress there were those who brought forth hindrances. So there came both

III. Opposition and Delay (Haggai 1:7-9)

The opposition does not appear in these verses, but the context reveals that there was opposition from the unbelievers in the land, who stirred up the king against them and caused the work to be stopped for a period of sixteen years.

The workers were hindered and the delay caused them to turn to the building of their own homes while the house of God lay waste. The Lord raised up two prophets, Haggai and Zechariah, to rebuke them and, when permission to proceed was given, to go on with the building of the temple.

How much like these people are those of our day who can live quite luxuriously in fine houses and drive the best cars, but have little or nothing to give to build up the church and its work. Such folk are everywhere, and the writer hopes that these lines may cause someone who has been stingy with God to open up the purse strings and get a blessing. So we see a

IV. New Vision and Renewal of the Work (Haggai 1:14)

Is it not refreshing to note that when the prophets rebuked them the people "came and did work in the house of the Lord." How different from those who, when thus admonished, become bitter and withdraw both themselves and their miserable gifts. What a joy to see people who will profit by exhortation and get to work to make things right.

Our lesson closes on the right note, for no rebuilding of a material temple can suffice for the worship of God, for that is

V. "Not by Might, nor by Power, but by my Spirit" (Zech. 4:6-9)
Man must do his part, but in the final

analysis it is the power of the Spirit of God which will prevail. Israel had to re-learn that lesson and we need to do the same. It is so common in our day to hear the praises of men who have accomplished such mighty exploits, to rest on the strength of armies and natural resources, and to forget that the most powerful force in all the world is the Holy Spirit of God.

Let us lay emphasis on the spiritual and bear a good witness for God in a materialistic age.

September 11

Struggle for Survival

Nehemiah 4:6-9, 15, 21-23; 12:27, 43

MEMORY SELECTION: *Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.*—Nehemiah 2:18

It was a great work that was done under Ezra in the rebuilding of the temple, but "the peace of Jerusalem" could not be secured until the great city wall, which had been in a state of rubble and destruction for a century and a half, could be rebuilt. As it lay in ruins it was a disgrace to Israel and an invitation to her enemies.

The people were not only discouraged and afraid of their enemies but they lacked leadership. The Lord stirred the heart of Nehemiah, the cupbearer to King Artaxerxes, and gave him favor with the king as a result of his earnest prayer to God, and he became their inspiring leader. Read the dramatic story in Nehemiah 2.

He provided the guidance and the enthusiastic determination which aroused his lethargic countrymen, and soon they were busy in the wall for

I. "The People Had a Mind to Work" (4:6)

When we consider that Nehemiah, virtually single-handed, brought these despondent men out of their deep discouragement, put them to work on the wall, and finished the restoration in less than two months, in the face of opposition from without and within, it becomes apparent that he was a real leader.

Nehemiah was a man who knew how to pray. He also knew how to serve, as he did under Artaxerxes in the very important and difficult position of the king's cupbearer. He knew how to plan and he laid out his strategy well. He was not afraid to fight for the right.

But above all, he knew how to handle people, to instill into them the desire to co-operate and to sacrifice, and that was his greatest gift apart from his faith in God. The latter shows in all its beauty as we note the word about his enemies, namely,

II. They "Conspired" . . . but "We Made Our Prayer" (4:7-9)

Scorn, ridicule and accusations of disloyalty were hurled at Nehemiah and his workers. His answer was perfect; he prayed to God for wisdom and courage. God is able to help when the bitter words and evil deeds of men conspire to hinder His work.

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It has been said that until you pray you can do nothing else, but having prayed you will know both the guidance of God and His power. Nehemiah did not sit in the sanctuary and expect God to proceed with the building of the wall. No, he went back to work.

III. "We Labored in the Work" (4:15, 21-23)

Nehemiah made provision for the military defense of his workers; in fact, they were girded with swords and held trowels in their hands (Neh. 4:17, 18). Note also that they put in a full day from sun-up until the stars appeared. They stayed right on the job (v. 22), night and day. He never would have made it if he had been burdened with any limitations on hours and amount of work done.

This was an emergency and it brought out the very best in the people, a willingness to serve far "beyond the call of duty." Actually the people of God are in a state of emergency warfare against the powers of evil, and we could stand a real revival of "spear, trowel, and long hours" in that service. One fears that many of us have become soft and self-indulgent and are doing little to build up the walls against sin and destruction.

So the wall was built by an enthusiastic people under an inspired and devoted leader. Then the time came for rejoicing, and we read that they had a

IV. "Dedication with Gladness" (12: 27, 43)

The date of the completion of the wall is noted and the fact that this mighty feat was accomplished in fifty-two days (Neh. 6:15). It was finished in early fall, an ideal time for a great celebration.

Nehemiah had called for the help of the entire nation in building the wall, and now he very wisely drew the whole nation into the joyful dedication of it and of themselves to the Lord. He recognized the place of music and sought the help of the experts in that field, the Levites. Instrumental music made its important contribution.

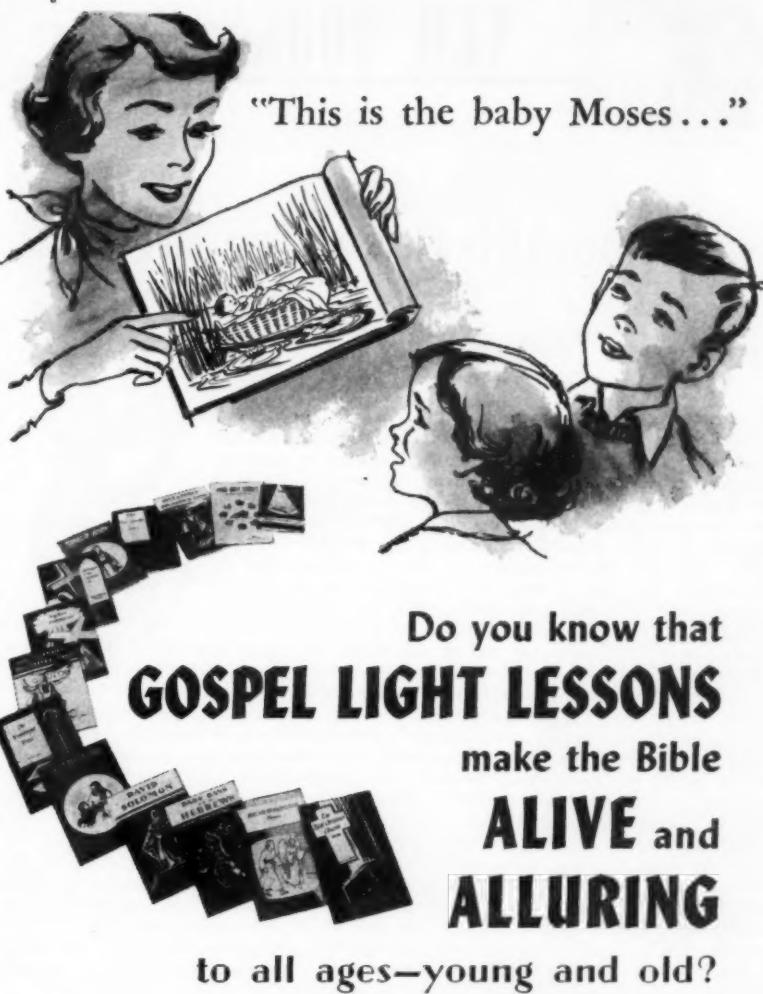
Best of all there was the gladness of the people "with thanksgivings and with singing." It was a great swelling tide of national joy in which the women and children joined, and which could be "heard even afar off." That is good. Let the world know that we who have faith in God have a joy that exceeds their occasional happiness and that it is worth shouting about.

There is strength in joy (Neh. 8:10), which is a great help in meeting the adversities of life and in smoothing the way for aggressive activity for God. If our Christian churches had more real joy in the service of God, we would not only attract people of the world to our fellowship but would be so revived and renewed in our own hearts that we would be far more eager and effective as His witnesses.

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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Practical Pointers on Preaching

SPEAKING IN THE CHURCH. by John Edward Lantz
The Macmillan Company, New York. 202 Pages, \$3.75

Reviewed by Lon Wilson

It is not every day that a book of this nature comes off the press. But the scarcity of this sort of material makes the present volume even more valuable. The author, formerly a speech teacher and now a busy pastor, has done an excellent job of applying his knowledge of speech to the church situation. He deals with the fundamentals, the purpose, and the problems that one faces in speaking in the church.

The first four chapters center around the speaker and his preparation. Chapter I deals with spiritual preparation in co-operating with the Holy Spirit, and the importance of keeping in mind the needs of the hearers. Chapter II discusses the preparation and use of the mind, the need of having something worth while to share, and the best method of presenting material. Chapter III presents the preparation and use of the body. The preparation of the body involves the state of one's health and the use deals with the various aspects of bodily action in speaking. Chapter IV closes the portion dealing with the speaker with a discussion of the preparation and use of the voice. Qualities of the voice are discussed and suggested remedies for eliminating defects of the voice are given, as well as the need of adapting the voice to various speech situations.

The next three chapters, V-VII, have the congregation in view. Chapter V deals with the listening, participation and attitudes of congregations. Chapter VI entitled, "Outlining for Listeners," gives the purpose, parts and types of outlines used in preaching. The author's presentation of the various types of outlines is unique and most helpful. Chapter VII, still keeping in mind the congregation, presents the various spiritual appeals. The final chapter of the book draws attention to the importance of the occasion upon the speech situation, and the need of the speaker to adapt his presentation to fit the occasion.

The book is interestingly written with ample illustrations. It is well outlined and documented. The writer speaks in religious terminology and has kept in mind the interests and concerns of active pastors, seminary students and church leaders. The book should prove helpful to any who are, or will be, speaking in the church.



THE GAME OF LIFE. by Russell V. DeLong and Mendell Taylor. Wm. B. Eerdmans Publishing Co., Grand Rapids. 89 pages, \$1.50.

The subtitle for this inspirational volume is "Specifications for Character Engineering." Christian young people everywhere, as well as workers with youth, will profit by the interesting way in which the co-authors of this volume develop the analogies between a person's life and a game of football. It is not primarily an evangelistic emphasis, but it does challenge the imagination of the Christian reader in a striking way to make his life count for God and for Christ. Chapter headings include "Life's All-American Eleven," "The Game of Life," "The Playing Field," "Rules of the Game," "The Officials and Personnel of the Game," "Crossing Worthy Goal Lines" and "Carrying the Ball of Life."

Both of the writers have Ph.D degrees. Dr. DeLong has served as dean of the Nazarene Theological Seminary and is the author of numerous books. He has a broadcast heard every week over some four hundred radio stations. Dr. Taylor is at present dean and professor of Church History of the Nazarene Theological Seminary, Kansas City, Mo. He, too, has written several other books.

The treatment throughout is fresh, challenging and stimulating. W.F.

LEXICAL AIDS FOR STUDENTS OF NEW TESTAMENT GREEK. by Bruce M. Metzger. Published by the author, Princeton Seminary, Princeton, N. J. 118 pages, \$1.25.

This very helpful student aid is the enlarged edition of an earlier book of the same title published by the professor of New Testament Language and Literature at Princeton Theological Seminary. Its purpose is to aid the student of the Greek New Testament in building a vocabulary. The author makes use of the principle of associative learning by supplying after the English definitions of the Greek words, such English derivatives as would be of assistance in remembering their meaning. This he does in Part One in which the Greek words are listed in their order of frequency in the New Testament. In Part Two he classifies the words according to their root and shows the family relationship, thus utilizing again the principle of association. In addition to this, there are five appendices: "The Indo-European Family of Languages," "Prepositions in Composition with Verbs," "Table of Correlative Pronouns and Adverbs," "Principal Parts of Some Important Verbs," "Femi-

nine Nouns of the Second Declension."

The book is most warmly commended to the Greek student who wishes to build a Greek vocabulary. K.S.W.

THERE IS A LAD HERE, by Sedoris N. McCartney. Augsburg Publishing House, Minneapolis. 147 pages, \$2.50.

The author, from a background of wide and varied experience as a teacher and counselor, writes to emphasize his belief that there are ideals latent in every boy that can be appealed to by a friendly, interested adult. He gives six true stories as illustrations. He shows the importance of dealing with each one in a different way according to individual needs.

There is evident throughout the book a keen understanding of the problems and needs of young people and a deep sympathy for the youth of today.

Some will no doubt feel that the one answer to the problems of young people—the power of Christ to change lives—is not given sufficient stress. However, the author does not record the religious counsel given in each case because, "It is not my wish to set patterns for this conversation between a boy and his counselor."

The book cannot be read and lightly laid aside. D.M.

THE PURE IN HEART, by W. E. Sangster. Abingdon Press, Nashville. 254 pages, \$4.50.

This is an engrossing presentation of the development of the idea of holiness from Old Testament times to the present day with particular reference to saintliness as expressed in the lives of believers. A comparison is made of the prominence given to the individual as a saint by various churches. Then the qualities of a saint are examined in detail. These qualities are the fruit of the Holy Spirit whose work it is to sanctify—love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and temperance.

The examples of those who may be considered as saints cover a wide span of time, place and personality. They include St. Therese of Lisieux, Frances Ridley Havergal, Bernard of Clairvaux, David Brainerd, and many others.

The basic tenet is that anyone can be a saint. "Holiness is not a monopoly of the cloisters, or of one branch of Christendom. The energies of the Holy Spirit are available to everyone who will seek Him" (p.250). It is a scriptural truth that positionally every believer is a saint, even though experientially he may not behave as one.

The author writes on this thought-provoking subject in a clear and interesting manner that makes the reading of the book an enjoyable experience. Yet the serious reader will find it necessary to read with discernment rather than to accept untested everything in the book. D.M.

HOW TO ACHIEVE PERSONALITY THROUGH PRAYER, by Simon Blocker. Wm. B. Eerdmans Publishing Co., Grand Rapids. 121 pages, \$2.00.

Here is a refreshing, challenging and constraining call to prayer by one who must be writing out of the fullness of a burdened, praying heart.

The author considers seven major goals of Christian prayer and intercession. In these he discusses the relation between prayer and the Christian creed or convictions, prayer and Christian conduct, prayer and Christian character, prayer and Christian capacity, prayer and Christian charm, and prayer and Christian consecration. His closing chapter deals with prayer and concern for the salvation of all men everywhere.

The writer is associated with the Western Theological Seminary, Holland, Mich. This reader, for one, was richly blessed in thinking upon the ideas expressed in this book.

W.F.

BOOK BRIEFS

JUDY'S BIRTHDAY WISH, by Dorothy Martin. Moody Press, Chicago. 64 pages (paper), 50c. Another interesting story for children added to the Storiel-tel series. The leading characters are Susan, a Christian, and Judy, not a Christian. Before the clos-

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ing chapter Judy, through an apparent mishap, comes to trust the Lord Jesus as her Saviour. This book should appeal to boys and girls around the ages of ten to twelve.

A DONKEY FOR THE KING, by Sara E. Gosselink. Wm. B. Eerdmans Publishing Co., Grand Rapids. 89 pages, \$1.00. A pretty story for children concerning the donkey which Christ rode in the triumphal entry. The book is largely given to the adventures through which the donkey passed prior to that memorable day. Imaginative, of course, but well told and scriptural.

SHEPHERD BOY OF BETHLEHEM, by Sara E. Gosselink. Wm. B. Eerdmans Publishing Co., Grand Rapids. 89 pages, \$1.00. An imaginative but scripturally accurate story of the life of David from his shepherd boy days to his enthronement as king. The greater part of the book relates David's experiences up to and including his victory over Goliath. Children should enjoy this well-told, fast-moving story of a great Biblical character. This is Christian fiction for children at its best.

THE STORY OF MARTIN LUTHER FOR YOUNG PEOPLE, by Anne Katterfeld. Wm. B. Eerdmans Publishing Co., Grand Rapids. 90 pages, \$1.00. The author, a German writer, is evidently steeped in Luther lore and also acquainted with the scenes of the Luther story. This fictionalized biography of the great Christian leader will be a splendid book to put into the hands of young people, for something of the rugged strong Christianity of Luther is surely needed today.

THE STRANGER IN THE MARSH, by Craig Massey. Zondervan Publishing House, Grand Rapids. 121 pages, \$1.50. This well-written novel is full of suspense. The author also brings in lessons on soul-winning, faith and nature study. Young people will enjoy the refreshing style, and the book should give them a new appreciation of God's power and guidance.

RADIO PALS IN THE HANDS OF THE MAU MAU, by Charles Ludwig. Van Kampen Press, Wheaton. 88 pages, \$1.00. A somewhat improbable but interesting story of three brothers who accompany their father to Kenya on a missionary inspection tour. Their hobby as "ham" radio operators saves them when they are captured by the Mau Mau. The positive Christian message is not strong. Their killing of zebras and buffaloes and the leaving of the carcasses to the vultures will be repugnant to some persons. The descriptions of vultures and lions devouring these carcasses is gory and given in unnecessary detail.

CHILDREN'S SERMONS IN STORIES, by Julius Fischbach. Abingdon Press, Nashville. 127 pages, \$2.00. Thirty-one sermons that represent the fruit of the author's experience in speaking to boys and girls. Each story is carefully thought out and well told, being illustrative of a Scripture verse. Not everyone will agree with every emphasis made, but the basic truths are presented in a way that will appeal to children.

WE LEARN TO WORSHIP GOD, by Robert T. Sutherland. Moody Press, Chicago. 127 pages, \$2.00. Here are sixty devotional thoughts each of which includes a brief illustration, appropriate Scripture and prayer, all carrying out a particular theme. A glance at the table of contents indicates the scope of the book: "Ants," "No Laziness with Them," "Red Sea Divided," "God's Protecting Care," "The Telephone," "Prayer," etc. Generally speaking the material will interest children, though in some places it does not seem to be quite clear in idea or wording.

HERE'S FUN WITH COOKING, by Carolyn Howard. Zondervan Publishing House, Grand Rapids. 60 pages (paper), 50c. The author knows how to write with a direct appeal for younger girls. The title is apt, for the recipes are not difficult to prepare and the directions are clear and easy to follow. Included with the recipes are a compilation of cooking safety rules, a listing of words commonly used in cooking with a definition of each, and other helpful hints.

HERE'S FUN WITH SCIENCE, by Vernon Howard. Zondervan Publishing House, Grand Rapids. 60 pages (paper), 50c. This

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PREACHING ON BIBLE CHARACTERS, by Faris D. Whitesell. Baker Book House, Grand Rapids. 150 pages, \$2.50. Here is information on organization and preparation of Bible character sermons, diagrams and outlines, styles of great character preachers, suggestions for a series of character sermons, and a twelve-page Bibliography. The preacher or theological student will find this book thought provoking and stimulating. The author, professor of Practical Theology at Northern Baptist Seminary, has written a number of helpful books on various aspects of preaching.

LIVES OF DANGER AND DARING, by Lewis E. Theiss. W. A. Wilde Co., Boston. 278 pages, \$2.95. Interesting biographical sketches of those who have experienced adventure and faced all kinds of danger in their desire to promote knowledge and progress.

MY BOOK OF PRAYER AND PRAISE, by Grace Noll Crowell. Augsburg Publishing House, Minneapolis. 33 pages, \$1.00. Pretty poems for children from a well-known poetess. Some deal with nature, some with daily life, others with Scripture themes.

ESCAPE, by Evelyn M. McClusky. Miracle Book Club, Inc., Atlanta, Ga. 183 pages, \$2.00. These are stories of real experiences of the author while presenting God's way of escape to sinful and frustrated men and women in public places, on railroad trains and buses, in hospital rooms and homes. Readers will be impressed by the effectiveness of the Word of God in opening the way, reaching the heart, and bringing men to a decision. They should be inspired to engage in a similar ministry of personal evangelism.

IN SPIRIT AND IN TRUTH, by W. L. Howse, Fleming H. Revell Co., Westwood, N.J. 96 pages, \$1.50. This handbook contains about 80 worship programs, every one of which is a profitable scriptural and spiritual lesson enhanced by two appropriate hymns, two prayer suggestions, and a brief outline of the theme. Busy people will find these programs easy to use, and even pastors will profit from a little "gold mining" in these pages.

THE MASTER IS HERE, by Elbert Neil Johnson. The American Press, 489 Fifth Ave., New York 11. 142 pages, \$2.50. The author in a very practical way deals with the proximity of the Lord to His people throughout this Church age. The promises of constant companionship made by the Saviour, perhaps formerly taken for granted, should take on new meaning for the reader of this book.

SPIRITUAL LIFE THROUGH WORSHIP, by Clinton M. Cherry. Tidings, 1908 Grand Ave., Nashville 5. 88 pages (paper), 50c; (12 or more copies, 35c each). Helpful suggestions for the Christian layman to stimulate his experience and practice of true worship. Arranged so that it may be used as a study book for groups, or a devotional guide in private or public worship.

GOD STILL GUIDES, by Barbara M. Bowen. Vantage Press, Inc., New York. 57 pages, \$2.00. The main thought running through these pages is that God guides His people in an individual way, as well as by general principles. The author traces the pattern of God's guidance from her youth to the present, showing that she has found the will of God in many varied experiences. She does not write as one who has "found God" in the trees and flowers, but rather of experiencing the Lord's guidance in objective incidents given for the discipline and training of His child. Enjoyable reading and an inspiration to true consecration.

HOW TO BE A MODERN LEADER, by Lawrence K. Frank. Association Press, New York. 62 pages, \$1.00. This book makes available to all of us some of the principles of the modern "group dynamics" movement. It is a non-technical manual of the principles and their application in democratic leadership. The leader facing a group wants and needs to understand what the members are thinking, feeling, wonder-



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ing about, and expecting of him. This, says the author, means understanding the dynamics of a group and recognizing the processes operating in a group. Doubtless any person in a place of leadership will find some profit from a careful reading of this small volume.

HOW GOD GAVE US THE BIBLE, by Ralph S. Mason. Published by the author, Box 231, Toronto. Chart, 25c. This is a chart, available in several forms. It briefly shows how the Bible originated, how it has been copied, preserved and translated, and the English translations revised again and again. It is well illustrated, and shows facsimiles of excerpts from an ancient Greek manuscript, a Syriac version, and two old English translations. Worth having, and quite accurate, with one or two exceptions.

THE ART OF WINNING SOULS, by Herbert Lockyer. Zondervan Publishing House, Grand Rapids. 64 pages (paper), 50c. A very practical booklet, dealing with the soul winner himself and the methods to be used for success. There is a wealth of Scripture references for special cases. Particularly useful is the summary of the beliefs of various cult and "ism" followers. Recommended.

LOVE THE LORD THY GOD, by Herman Hoeksema. Wm. B. Eerdmans Publishing Co., Grand Rapids. 290 pages, \$3.00. An eighth volume in a series of expositions of the historic Heidelberg Catechism, an outstanding document of the Reformation (published first in 1563). This book covers questions 86-103 in the catechism and deals with such doctrines as regeneration, good works, nature of God, Sabbath observance, etc.

WORKABLE PRAYER MEETING PROGRAMS, by Theodore W. Engstrom. Zondervan Publishing House, Grand Rapids. 150 pages, \$2.00. The author feels the prayer meeting is "the power house of the church's activity," and yet that the "hour of power" is "sadly neglected and abused." He gives excellent suggestions for twenty-six prayer meeting programs, including hymns, testimony ideas, Bible study, and ways of making the prayer periods truly effectual. He is executive director of Youth for Christ International.

FUN WITH SKITS, STUNTS, AND STORIES, by Helen and Larry Eisenberg. Association Press, New York. 256 pages, \$2.95. This book is exactly what its title implies: a wholesome bonanza of skits, stunts, jokes and stories, all as varied and numerous as the articles found in a modern super-market. There is no religious touch, as such, in the book, but what it contains is very entertaining. Those who have to direct social activities will find it helpful.

TOPICS FOR THE YOUTH FELLOWSHIP, compiled by Tom A. Smith. Warner Press, Anderson, Ind. 94 pages (paper), 75c. Twenty-one programs for young people's meetings, complete with hymn suggestions, appropriate Scripture, illustrations and comments. A variety of subjects is covered from a study of the translation of the Bible to a topic on vocations. Those looking for ideas for programs will find this interesting.

STORIES FROM OTHER LANDS FOR BOYS AND GIRLS, by Al Bryant. Zondervan Publishing House, Grand Rapids. 189 pages, \$2.50. An excellent collection of thirty-seven short stories about children in many different countries of the earth. There is a good emphasis on the effectiveness of the gospel and the practical nature of the Christian life. A number of the authors are missionaries.

THE STORY OF JESUS, by Dena Korfker. Zondervan Publishing House, Grand Rapids. 90 pages, \$1.95. A well-written, attractively bound and illustrated life of Christ for children. The author is already known for excellent volumes such as "Can You Tell Me?" and "Questions Children Ask." The present book is a worthy successor to these earlier writings.

RECENT VALUABLE REPRINTS

WHY I ACCEPT THE GENESIS RECORD, AM I RATIONAL? by John Raymond Hand. Van Kampen Press, Wheaton. 59 pages (paper), 75c. A slightly revised and improved edition of a booklet reviewed in our June, 1954, issue. The author presents twenty arguments against the evolution theory.

THE GOSPEL AND ITS MINISTRY, by Sir Robert Anderson. Kregel Publications, Grand Rapids. 213 pages, \$2.50. An excellent discussion in clear, simple terms of the basic doctrines underlying the gospel—grace, the cross, faith, repentance, election, sanctification, etc. The author (1841-1918), though a layman (one-time chief of England's Scotland Yard), was an outstanding Bible scholar and writer.

THE LIFE OF DAVID, by Alexander Maclaren. Baker Book House, Grand Rapids. 262 pages, \$3.00. A noted expositor deals in this volume with David's life "as reflected in his psalms." Maclaren (1826-1910) was a well-known English Baptist min-

ister. He ministered at Union Chapel in Manchester from 1858-1909.

RECENT MUSIC PUBLICATIONS

MELODY-AIRES, Number 1, by John W. Peterson. Moody Press, Chicago. 32 pages, 35c. For those who enjoy gospel choruses, the editor (composer of "It Took a Miracle") has compiled fifty-six from the pen of various outstanding composers. Some of these choruses may attain lasting popularity, which cannot be said of the general run of choruses being printed.

JOYAS FAVORITES, No. 2, compiled by Honorable Reza and R. W. Springfield. Lillenas Publishing Co., Kansas City. 62 pages, 85c. A collection of gospel songs with words translated into Spanish. The translations are much better than average. Music and words are fitted together properly and the type is clear and large so that the songs can be sung readily at sight. As long as translations must be used because of lack of original compositions, it is good to have song books of this quality.



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Evangelism

engagements

for

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William Boyle, Editor



The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.



East

MARYLAND

NORTH EAST: Aug. 29-Sept. 5, Sandy Cove Bible Conference. *T. Johnson*

NEW JERSEY

CLIFTON: Aug. 8-14, Grace Church. *Levin*

FAIRVIEW: Aug. 7, Fairview Gospel Church. *Carrara*

HAWTHORNE: Aug. 14-Sept. 5, tent campaign, R. G. Braunlin, pastor. *Sweeting*

LAFAYETTE: Aug. 28, First Federated Church, Carl Luthman, pastor. *Carrara*

JERSEY CITY: Aug. 14, Trinity Baptist Church, Ray Poludniak, pastor. *Carrara*

NEW YORK

BINGHAMTON: Aug. 1-7, Lake Arrowhead Bible Conference. *Manderson*

BROOKLYN: Aug. 30-Sept. 4, Brooklyn Baptist Church tent meeting, Ernie Lokerby, pastor. *Manderson*

HOMER: Aug. 14-19, Central New York Bible Conference. *Harrison*

PORT JERVIS: Aug. 22-28, Tri-State Bible Conference, Leon Taggart, director. *Place*

PENNSYLVANIA

ALLENTOWN: Aug. 9-14, Tent Evangelical Bible Conference, Norman Cressman, director. *Place*

BENTON: Aug. 1-7, North Mountain Bible Conference, Robert Lancaster, director. *Place*

CHAMBERSBURG: Aug. 8-14, Rhodes Grove camp meeting. *Manderson*

JONESTOWN: Aug. 21, Jonestown Tabernacle. *Manderson*

LEBANON: Aug. 20, Youth for Christ. *Manderson*

MONTROSE: July 26-Aug. 2, Montrose Bible Conference. *Ayer*

MOUNT PLEASANT: Aug. 21-Sept. 4, union evangelistic services. *Ayer*

YORK: Aug. 16-21, Penn Grove Camp. *Levin*

QUAKERTOWN: Aug. 14-28, city-wide campaign. *T. Johnson*

STROUDSBURG: Aug. 15-21, Pinebrook Bible Conference, Percy Crawford, director. *Place*

RHODE ISLAND

PROVIDENCE: Aug. 6-12, Barrington Conference. *Ayer*



South

ARKANSAS

BLYTHEVILLE: Aug. 29-Sept. 11, Trinity Baptist Church, W. H. Cook, pastor. *Conner*

WESTERN GROVE: July 24-Aug. 7, tent meetings. *W. Johnson*

FLORIDA

LAKELAND: Aug. 14-28, Bible Presbyterian Church. *Cox*

WINTER HAVEN: Aug. 16-28, Calvary Baptist Church. *Pyle*

NORTH CAROLINA

ASHEVILLE: Aug. 10, Asheville Bible Church. *Marchbanks*

BRYSON CITY: Aug. 15-20, Great Smoky Mountains Bible Conference. *Marchbanks*

ROCKY MOUNT: Aug. 14-Sept. 4, city-wide campaign. *Martin*

WINSTON-SALEM: July 31-Aug. 7, Faith Tabernacle. *Marchbanks*

TEXAS

CHICOTA: Aug. 1-7, First Baptist Church, Tom Welsh, pastor. *Landers*

LA MARQUE: Aug. 21 and 28, Paul's Union Church. *W. Johnson*

VIRGINIA

ROANOKE: July 17-Aug. 6, tent revival in connection with Fellowship Baptist Church, Eugene Arnold, pastor, and Williamson Road Baptist Church, Everette Whisnant, pastor. *Whitfield*



Central

ILLINOIS

CHICAGO: Aug. 21-28, South Chicago Gospel Center. *Davidson*

PARIS: Aug. 23-Sept. 20, tent meeting. *Cloud*

INDIANA

CHESTERTON: Aug. 15-28, Liberty Township Church. *P. Shuler*

CONVERSE: July 31-Aug. 14, county-wide campaign. *J. Johnson*

LAGODA: Aug. 3-14, First Methodist Church. *P. Shuler*

WINONA LAKE: Aug. 29. *Appelman*

KANSAS

WICHITA: Aug. 14-Sept. 4, tent meeting, Olivet Baptist Church, Gordon Dorian, pastor. *Landers*

MICHIGAN

DETROIT: Aug. 1-Sept. 4, Immanuel Presbyterian Church. *Stucky*

EAST DETROIT: July 24-Aug. 7, Baptist-sponsored tent campaign. *Sweeting*

FRUITPORT: Aug. 21, Bethel Baptist Church, R. Knoll, pastor. *Lanting*

GRANDVILLE: July 25-Aug. 11, Maple Hill Brethren Church. *Long*

MUSKEGON: Aug. 8-14, Maranatha Bible Conference. *Hammontree and Beckwith*

MUSKEGON: Aug. 14, Lakeside Baptist Church, G. Anderson, pastor. *Lanting*

MUSKEGON: Aug. 28, Olivet Evangelical Church, P. Buchert, pastor. *Lanting*

MINNESOTA

BEMIDJI: Aug. 1-Sept. 18, Oak Hills Fellowship. *Nelson*

DULUTH: Aug. 14-19, Bethel Baptist Church. *Slemming*

MINNEAPOLIS: Aug. 7-12, Salem Covenant Church. *Slemming*

MINNEAPOLIS: Aug. 7, Oliver Presbyterian Church. *Harrison*

MOUND: Aug. 29-Sept. 5, Mid-West Keswick Conference. *Harrison*

MISSOURI

HANNIBAL: Aug. 1-14, Providence Baptist Church, N. S. Dunham, pastor. *Conner*

JOPLIN: Aug. 15-28, Friendship Baptist Church, H. A. Moudy, pastor. *Conner*

LEE'S SUMMIT: Aug. 1-14, Prairie Lee Bible Church, Jerry Church, pastor. *Davidson*

ST. LOUIS: Aug. 21, Memorial Presbyterian Church. *Harrison*

OHIO

ADDYSTON: Aug. 1-14, Addyston Baptist Church. *Pyle*

BURTON: Aug. 6-13, Baptist General Conference Camp, Charles Sandstone, pastor. *Collins*

MARION: Aug. 6-13, Maranatha Bible Camp, Earl Holliday, director. *Gray*

MARION: Aug. 14-Sept. 5, gospel tent campaign. *Gray*



West

CALIFORNIA

PICO: Aug. 21-28, Pico Union Church, Claude Parkhill, pastor. *Wagner*

PORT HEUNEME: Aug. 7-14, First Baptist Church, Merlin Platz, pastor. *Wagner*

OREGON

PORLTAND: July 31-Aug. 7, Evangelical United Brethren Church Conference, Jennings Lodge. *T. Johnson*

WASHINGTON

BELLINGHAM: Aug. 6-13, American Sunday School Union Camp, James R. Larson, director. *Wills*

ELLENBURG: Aug. 21-26, The Alliance Chapel, Frank Mayo, pastor. *Wills*

WICKERSHAM: Aug. 14-19, Wickersham Chapel, Gus Tillman, pastor. *Wills*

ALASKA

ANCHORAGE: July 24-Aug. 14, Greater Anchorage Crusade for Christ. *Cloud*



Canada

STOUFFVILLE, ONT.: Aug. 14-28, city-wide campaign in the Arena. *J. Johnson*

VANCOUVER, B.C.: Aug. 7-31, Metropolitan Tabernacle, Dr. Robertson, pastor. *Renton*

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Evangelistic ECHOES

Because evangelistic reports scheduled for publication last month did not appear in the July issue, they are included with current reports in the following

EAST

Biglerville, Pa. Evangelist: Jimmie Threlfall. Centenary Evangelical United Brethren Church, Mar. 6-20. Laverne E. Rohrbaugh, pastor. Music under direction of Ellis Zehr. An "old familiar hymns program" was featured one evening by station WFMD (Frederick, Md.) radio team, Raymond and Anna Edwards.

Carlisle, Pa. Evangelist: Joseph Miller. Grace Chapel, Apr. 26-May 8. Robert H. Doepp, pastor. On special evenings for the Sunday school, pupils especially responded to the invitation.

Centerville, Pa. Evangelist: Bertil Peterson. Little Cooley Evangelical United Brethren Church, May 3-15. Don McEntire, pastor.

Clarendon, Pa. Evangelist: Bertil Peterson. Clarendon Evangelical United Brethren Church, Apr. 17-24. LeRoy Lundgren, pastor. Emphasis on prayer was noted in the two daily prayer sessions and an all-night prayer chain. Weekly prayer meeting attendance has increased since the campaign.

Cooperstown, Pa. Evangelist: Bertil Peterson. Sugar Lake Evangelical United Brethren Church, Mar. 29-Apr. 10. F. Willis Chase, pastor.

Kennett Square, Pa. Evangelist: S. B. Whitfield. Evangelical Bible Methodist Church, May 22-June 3. Douglas Stirling, pastor.

Philadelphia, Pa. Evangelist: John Carrara. Chelton Avenue Baptist Church, May 11-22. John Fissel, pastor.

Susanville, Pa. Evangelist: Merle Fuller. Tent campaign, May 22-June 12, sponsored by Christian Business Men's Committee, Clyde L. David, chairman, with co-operating evangelical pastors.

Shermansdale, Pa. Evangelist: Joseph Miller. Reibers Community Church, May 24-June 5. Douglas Baptista, associate pastor. Emphasis was on Bible teaching.

Buffalo, N.Y. Evangelist: Torrey M. Johnson. City-wide New Life Crusade, Apr. 9-24. Edwin M. Crawford, chairman. More than 150 churches co-operated in the first city-wide evangelical witness in several years. Musical team was J. Stratton Shufelt, singer, and organist Les Barnett.

Hancock, N.Y. Evangelist: Homer Britton. Hancock Baptist Church, Apr. 27-May 8. Addison J. Horn, pastor. During the meetings the Sunday school reached an all-time high of 174.

Petersburg, N.Y. Evangelist: Frank Harpell. Baptist Church, Floyd G. Sheeley, pastor.

Ransomville, N.Y. Evangelist: Phil Shuler. Methodist Church, Mar. 23-Apr. 10. Clarence F. French, pastor. Meetings were particularly effective with the youth of the community.

SOUTH

Anniston, Ala. Evangelist: Hugh F. Pyle. Glen Addie Baptist Church, Apr. 10-24. Floyd Battles, pastor. Among the decisions for Christ reported was that of a radio announcer at the close of a morning broadcast.

Falkville, Ala. Evangelist: Dick Renton. Lebanon Baptist Church, Mar. 27-Apr. 14. Darryl Harris, pastor. Meetings were extended several days.

Decatur, Ga. Evangelists: Homer Hammontree and Paul Beckwith. Alexander Memorial Presbyterian Church, Mar. 27-Apr. 10. Marion H. Currie, pastor. In addition to campaign meetings, services were held in Atlanta Federal Penitentiary and Good-Will Industries.

Thomaston, Ga. Evangelist: Hugh F. Pyle. Silvertown Baptist Church, May 15-26. Gwenn McCormick, pastor. Special periods for children and young people met with good response.

Russellville, Ky. Evangelist: George Sweeting. City-wide crusade with fifty-five churches co-operating, E. Galloway, crusade chairman. Irv Chambers and Harold De Cou, musicians.

Havre de Grace, Md. Evangelist: Bob Manderson. First Baptist Church, Apr. 10-24. William C. Clymer, pastor. Jack Conner, song leader and marimbist, assisted. Decisions to profess Christ as Saviour were reported in every meeting.

Rockingham, N.C. Evangelist: Homer Hammontree and Paul Beckwith. First Presbyterian Church, Apr. 13-24. Carl S. Miller, pastor. Additional ministries were radio broadcasts and two high school chapel programs.

Atoka, Okla. Evangelist: Tom Landers. Campaign sponsored by twenty churches of the Atoka Baptist Association was held in the armory.

Ponca City, Okla. Evangelist: Eddie Wagner. Central Baptist Church, June 1-12. Ralph M. Boyette, pastor. Truman Foster, musician. Campaign marked the dedication of new church building.

Shawnee, Oklahoma. Evangelist: J. Oscar Wells. Temple Baptist Church, Apr. 11-24. Lee B. Slaten, pastor. Visitation done by church members was particularly effective.

Nashville, Tenn. Evangelist: C. W. Slemming. Calvary Bible Church, May 8-18. Charles R. Short, pastor. Rescue mission work is reported as continuing results of campaign.

Dalhart, Tex. Evangelist: Tom Landers. Lincoln Street Baptist Church, O. L. McCollum, pastor.

Mesquite, Tex. Evangelist: Tom Landers. Wildwood Baptist Church, J. E. Hopkins, pastor.

Victoria, Tex. Evangelist: Dan Vestal. Baptist Temple, Mar. 6-20. Avery Rogers, pastor. On a special guest evening, sixteen of the city's thirty-four Jewish families came to hear the testimony of a converted Jew.

Harrisburg, Va. Evangelist: S. B. Whitfield. Tent campaign in co-operation with Gospel Center, June 15-July 9. J. L. Farren, pastor.

Richlands, Va. Evangelist: Bert Turner. First Baptist Church, Apr. 10-24. Nelson T. Barker, pastor. Half-hour sessions were held five mornings with the 1,200 students of the local high school.

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Oak Hill, W.Va. Evangelist: O. W. Stucky. Oak Hill Baptist Church, May 8-15. Peter Vroom, pastor.

CENTRAL

Bensenville, Ill. Evangelists: Paul Levin and Bob Findley. Bensenville Bible Church, Apr. 24-May 1. J. Kenneth Nielsen, pastor. Musical assistants were Mabel Johnson, organist, and song director Albert Shaw.

Decatur, Ill. Evangelist: Eddie Wagner. Antioch Christian Church, June 14-26. H. C. Albricht, pastor.

Nokomis, Ill. Evangelist: O. W. Stucky. First Baptist Church, Apr. 17-May 1. B. L. Sweeney, pastor. Special emphasis was placed on Bible reading and study.

North Manchester, Ind. Evangelist: Eddie Wagner. Bible Baptist Church, May 10-22. Glenn E. Smouse, pastor.

South Bend, Ind. Evangelist: Dan Ankerberg. First Brethren Church, Apr. 18-May 1. J. D. Hamel, pastor. Bob Warstler, musician.

Davenport, Iowa. Evangelist: John Carrara. Grandview Baptist Church, Apr. 26-May 8. George Magnuson, pastor.

Lakin, Kan. Evangelist: J. Oscar Wells. First Baptist Church, May 25-June 5. Rufus J. Cole, pastor.

Topeka, Kan. Evangelist: Wes Auger. Seward Avenue Baptist Church, Apr. 24-May 1. Howard L. Brumme, pastor.

Wichita, Kan. Evangelist: Ralph M. Davidson. Church of the Open Door, May 10-22. Charles A. Doolittle, pastor.

Mount Clemens, Mich. Evangelist: Jimmie Threlfall. Maranatha Baptist Church, May 17-29. Joe H. Carpenter, pastor. Gary Moore of the Detroit Voice of Christian Youth and the Musical Betts from Jackson, Mich., musicians.

Muskegon, Mich. Evangelist: Wes Auger. Evanston Avenue Baptist Church, May 4-15. Roy A. Williamson, pastor. Six pre-campaign messages were given by the pastor to help prepare the church for revival.

Newaygo, Mich. Evangelists: Homer Hammontree and Paul Beckwith. First Baptist Church, May 1-15. Milton R. Gelatt, pastor. After school children's meetings and after service young people meetings were held.

Ashland, Mo. Evangelist: Ralph M. Davidson. New Salem Baptist Church, Apr. 10-24. Ranken Moffitt, pastor. In connection with the campaign two Sunday services were held for men at Algoa Reformatory. Increased interest on the part of many, including a number of teen-agers, was evidenced the second visit.

Chillicothe, Mo. Evangelist: J. Oscar Wells. Calvary Baptist Church, Apr. 25-May 8. A. W. Duncan, pastor. Attendance at a 7:00 A.M. Bible class increased from 20 to 116 in two weeks with many young people and several high school teachers taking part.

Kearney, Neb. Evangelist: Lester C. Place. Kearney Evangelical Free Church, Apr. 12-17. Don E. Mars, pastor. The Places and their musical features had a part on a local television program.

Ogallala, Neb. Evangelist: Ralph M. Davidson. Berean Fundamental Church, May 29-June 12. Alfred Regier, pastor.

[Continued on page 55]

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Wuest Receives Two Honors



Mr. Wuest receives hood, symbol of degree conferred by Wheaton College. At left, Wheaton's President Edman.

GRACE upon grace," is the way Kenneth S. Wuest, now Dr. Wuest, MBI instructor and writer of *Moody Monthly's* "Golden Nuggets" column, describes two events marking the close of the 1954-1955 school year.

On Friday evening, June 3, students of Moody Bible Institute honored Dr. Wuest by announcing the dedication to him of the 1955 student yearbook, *The Arch*. The following Monday he received the honorary degree of Doctor of Letters from Wheaton College.

An instructor at MBI for a quarter of a century, Dr. Wuest is described in *The Arch* dedicatory statement as "A teacher in our Lord's pattern, living what he imparts by the gracious enabling of the Holy Spirit."

In *The Arch*, beneath Dr. Wuest's picture on the dedication page, several paragraphs describe a typical opening

of one of his classes with a favorite song, "I find Thee more precious my Saviour." One of his sayings, familiar to many former students, is also quoted: "The honey from heaven still drips from the comb, and the comb is the Greek New Testament."

The Doctor of Letters degree was conferred during Wheaton College's spring convocation, on a very wet morning in the tightly packed Wheaton gymnasium. A citation read by Dr. Samuel J. Schultz, of the Wheaton College Bible Department, spoke of Dr. Wuest as "one of the foremost among evangelical scholars in the field of word studies in the Greek New Testament," placing particular emphasis on the books written by him. It also mentioned the fact that he is popularly known among MBI students as "the Skipper."

"Through his pen," the citation de-

clared, "he has made available to the ordinary reader what escapes the student of the English text. Among the books and commentaries which number nearly a dozen and a half, the book, entitled, *Practical Uses of the Greek New Testament*, suggests the appeal that has popularized the use of the Greek among pastors and scholars.

Dr. Wuest has been a member of the Institute faculty since 1929, having taught earlier at Brooks Bible Institute, St. Louis, Mo., and at Free Will Baptist Seminary, Ayden, N.C. After receiving a Bachelor of Arts degree from Northwestern University he completed a two-year course at MBI.

Some of Dr. Wuest's friends recalled another tribute paid him in lines written by Dr. Emmet Russell, who once studied briefly under the MBI teacher of Greek.

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day,
As the gold of the morning breaks forth
thru' the gray;
As I lift up my soul, as I praise and
I pray,
I find Thee more precious, my Saviour!"*

NEWS IN BRIEF

Noel E. Meyers has been appointed field representative for the Institute to serve in the states of Indiana and Kentucky.

The new 45-minute MBI science film, "Time and Eternity," will be premiered this fall in cities throughout the nation.

C. B. Matheny is now the Stewardship representative in the states of Alabama, Georgia, Mississippi, North Carolina, South Carolina and Tennessee.

Dr. Charles F. Pfeiffer '40, of Philadelphia, will join the Institute faculty this fall as a full-time professor, teaching Theology and Bible.

A new registration system has been adopted for students whereby they may choose their subjects and professors.

The 1956 Founder's Week dates are January 30-February 5. This will be the 50th Founder's Week—a Golden Jubilee.

Robert Carbaugh, formerly a missionary in Hawaii, will join the music faculty this fall. He will teach a new course entitled, "Music in Foreign Missions."

Nineteen members of the 1955 senior class were honor students. They became members of Delta Epsilon Chi Honor Society. Highest honors went to Eric G. Crichton with a 2.95 average.

The Institute will again rent the sixth floor of the Lawson YMCA to accommodate the overflow of men students this fall.

A world conference on missionary radio was recently held at the Institute. The group represented missionary broadcasters on five continents.



Here's what you would have seen—or perhaps did see—at MBI Class Day exercises, first to be held in the new Torrey-Gray Auditorium. A total of 277 graduates, including sixteen Evening School students (light gowns) filled the choir loft and overflowed the platform.

Evangelistic Echoes

(Continued from page 53)

Belle Center, Ohio. Evangelist: Ralph M. Davidson. New Richland Baptist Church, Apr. 27-May 8. Gerald L. Gooden, pastor.

La Grange, Ohio. Evangelist: Gordon J. Leininger. First Baptist Church, Mar. 9-20. Ed Helmick, pastor.

New London, Ohio. Evangelist: Gordon J. Leininger, First Baptist Church, Mar. 22-Apr. 3. Harold Allen, pastor.

North Freedom, Wis. Evangelist: Eddie Wagner. North Freedom Baptist Church, Apr. 26-May 8. Richard Lawrenz, pastor. House-to-house calling, an activity new to the community, was done by church members.

WEST

Tucson, Ariz. Evangelist: Jack Shuler. City-wide crusade, Apr. 10-May 1. J. Erben Moore, Jr., chairman. Music was provided by Sammy Allred and Bob Andersen plus a 200-voice choir. A canvas cathedral with 3,500 folding chairs proved inadequate for the crowds. More than 3,000 children attended a rally led by Don DeVos. Radio and television were used to reach shut-ins who come to

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this region for their health. Among the workers in the prayer tent were Mexican interpreters to deal with Latin Americans who are numerous in the area.

Fontana, Calif. Evangelist: Jack Yost. South Fontana Community Church, May 16-24. W. H. Reed, pastor.

Los Angeles, Calif. Evangelists: The Guidos. The Redeemer Baptist Church, Apr. 17-24. John W. Taber, pastor. Following the campaign sixteen adults and teen-agers asked for baptism; forty enrolled in church membership classes. Effects of the meetings were felt in the church-operated day school.

Oakland, Calif. Evangelist: Pete Riggs. Melrose Baptist Church, Apr. 10-24. Ernest L. Hastings, pastor. Soloist Bill Carle, soloist.

San Jose, Calif. Evangelist: Pete Riggs. First Baptist Church, Mar. 6-20. Clarence R. Sands, pastor. Bill Carle, soloist.

Tracy, Calif. Evangelist: The Guidos. Grace Baptist Church, May 1-8. Harold G. Sarles, pastor. A Saturday afternoon mass rally was held for children.

Eaton, Colo. Evangelist: Del Fehseld. First Baptist Church Mar. 23-Apr. 3. James D. Harvey, pastor. Song leader, Harry Bundy. Increased attendance at services has continued since the campaign.

Steamboat Springs, Colo. Evangelist: Gordon J. Leininger. Euzoa Congregational Church, Apr. 17-May 1. Sam Freeman, pastor.

Westminster, Colo. Evangelist: Val Cloud. First Baptist Church, May 15-29. Joseph L. Simpson, pastor.

Payette, Idaho. Evangelist: William F. Wills. Conservative Baptist Church, Don Davis, pastor. A 75 per cent increase in Sunday school attendance followed the meetings.

Reno, Nev. Evangelist: Elton Crowell. Calvary Baptist Church, Apr. 3-10. Herbert A. Farrar, Jr., pastor.

Aumsville, Ore. Evangelist: William F. Wills. Bethel Baptist Church, June 5-11. Robert Luther, pastor. Youth meetings had "reach the family for Christ" emphasis.

Salem, Ore. Evangelist: Torrey Johnson. City-wide campaign in State Fair Grounds arena, May 1-15. Alex Sauerwein, crusade chairman. J. Stratton Shufelt, director of music.

Marysville, Wash. Evangelist: Elton Crowell. First Baptist Church, Apr. 13-24. Edwin C. Swanson, pastor. Prominent among those who professed decisions for Christ were teen-age young people.

Spokane, Wash. Evangelist: Ding Teuling. Hillyard Baptist Church, May 10-21. Robert H. Gibbs, pastor. Records indicate 595 visitors came to see as well as hear the chalk artist evangelist in response to personal invitations.

CANADA

Winnipeg, Man. Evangelist: Jack Shuler. City-wide campaign, May 15-June 5, sponsored by the Evangelical Ministers' Fellowship, Christian Business Men's Committee, and Youth for Christ, Walter Bennett, chairman.

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Trailblazing for the Gospel

[Continued from page 33]

trekking in the sea level marsh lands.

During our first day on the trail we would trek for approximately thirty to forty-five minutes and then rest for ten to fifteen minutes. The terrain was quite hilly, for we had chosen to follow the mountain trail rather than that of the valley floor, in order to avoid the large masses of population we knew to be there. Our patrol was quite small, very lightly armed, and as we were traveling through completely uncontrolled territory, every possible precaution had to be taken to avoid incidents with the natives who are among the most primitive and warlike anywhere in Dutch New Guinea.

As we trekked along, large groups of natives accompanied us carrying their twelve to fifteen foot spears, jabbering excitedly and yelling back and forth. Some were short, others above shoulder height. The men were decorated in a most ferocious warlike manner. Their faces were smeared with soot, strings of cowrie shells hung around their necks, with a large eight to ten inch piece of white curved shell just under the chin. Some wore fantastic headdresses of kuskuks fur, while others decorated their heads with bird feathers. They wore gourds, typical of all highland natives. Many wore hair nets, while others wore a piece of pigskin tightly pulled down over the head and fastened with a woven bark cord. Nearly all were smeared with pig fat. We repeatedly noticed that many of these natives, both men and women, had the first one or two joints of several fingers missing. These were amputated native style in sign of mourning for the dead.

After trekking for several hours, we crossed the Wamena River on a rope suspension bridge and pitched camp some distance to the west about 2:00 P.M. Curious natives gathered around the camp to watch the erection of the tents and to offer us sugar cane and sweet potatoes in return for cowrie shells. Mr. Bromley gave several injections of penicillin, which seems to be an excellent means of making contact.

Toward evening two pigs were brought to the camp to be sold. We purchased one for fifteen cowrie shells and the other for a hatchet. The owner of the first animal assured us that it would be in order for us to kill the pig in our own manner, but when we did so he became most displeased. It took another cowrie shell to appease him. The second animal was killed in the real highland fashion. Two natives hold it, one taking the front feet, and the other the rear, while a third man shoots an arrow into the animal's heart from about a foot's distance. After this the pig is held over the flames and its hair removed. It is then either steamed in a pit with hot stones or roasted over the fire. You are then invited to squat down in a circle with the natives and eat the portion which they present to you. To refuse is a definite sign of unfriendliness.

THE FOLLOWING MORNING we set out at 6:45 A.M. Some thirty minutes later we passed beyond the first group of people and entered a no-man's land,

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into which the natives refused to accompany us. The party continued on alone, crossing a few very steep ridges, and after a while entered a new populated area. Immediately we could hear shouts from various parts of the hills ahead, for the natives had already seen our approach and many came running toward us with spears. Friendly contact was soon made, however, when we presented them with razor blades and red handkerchiefs. We used these mostly as a means of contact. My shaving mirror kept them particularly amused for quite some time.

Toward 3:00 in the afternoon we finally pitched camp at the junction of a small creek. All day we had been accompanied by large crowds of wild yelling natives and we were exhausted beyond words.

It was evident that we were in a very heavily populated area, for we could see villages all around us. These people, however, seemed less friendly than those we passed through previously, undoubtedly because they had had far less contact with the outside world. A bush knife was stolen from one of the carriers' packs. It was later recovered, but it caused a somewhat strained atmosphere. Again a large number gathered around the camp and did not leave until dark.

As the following day was Sunday we remained in camp. But it definitely began to appear that it is not wise for such a small party to remain too long in the center of a strange, heavily populated area. The natives gradually build up evil intentions in their minds. During that Sunday they became more bold and demanding. Some endeavored to pull down parts of our make-shift fence, while others crawled through the grass in an attempt to steal goods out of the tents. One thrust a spear within inches of the throat of one of our carriers in order to frighten him. Their gestures certainly indicated no good, and we were constantly on watch. We could not help feeling that we were in Satan's territory.

THE FOLLOWING MORNING, therefore, the party commenced trekking at 6:00 A.M. Within two hours we had passed from this group of people into another no-man's land. There, at the summit of a high ridge overlooking the valley, we set up our radio transmitter and contacted Sentani. It was a particularly cool morning and we all felt in excellent spirits. The country around us was a low grassland, and we could see ferns, various types of rhododendrons and wild raspberries growing on either side of the path.

This delightful rest, however, was not to be enjoyed very long. Already natives to the front of us had sighted our party, and we could hear their calls re-echoing through the hills. These were the people of the heavily populated Ibele Valley, which joins the Balem at its northern part.

A great number of natives quickly grouped themselves around us. As our party moved forward, some of these went on before while the remainder crowded at the rear, shouting wildly as they followed. It took us several hours to wind our way down the steep ridges that led into the Ibele Valley. Not until nearly



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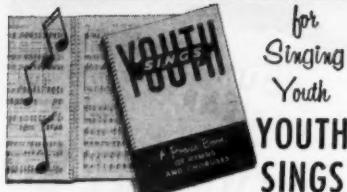
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noon did we set our heavy packs down on a sand bank of the river that flowed through the bottom of the valley. We had continually been accompanied by many fierce-looking warriors, all of them armed with long spears. Even as we sat to rest, they watched our every movement in a most solemn manner. Once that morning they had endeavored to lead us in the wrong direction, but Elisa, Mr. Bromley's carrier, had passed over the trail once before and he could not be deceived.

When we had regained our strength, we ascended a steep ridge on the west side of the valley, passed into no-man's land, and pitched camp by a little stream about 3:00 P.M. We remained at this camp an extra day, which gave us an opportunity to reorganize our party and take care of our laundry.

THE MORNING OF WEDNESDAY, FEBRUARY 2, found us once again on the trail. At the summit of the first ridge we all gathered for united prayer. It was here that Myron Bromley and his carrier Elisa were to leave us and return to their camp on the Lower Baliem.

We parted from them with great reluctance and apprehension, for we knew what dangers lay before them on their return journey. So our hearts were filled with no little joy and praise when two days later we heard over our radio that they had reached their camp safely.

As we turned toward the northwest, we could see in the distance the large pyramid-shaped mountain at the junction of the Warok and Baliem Rivers. This was our landmark, for it was at this point that we were to cross the Baliem in another two days. That morning the path led over rolling hills. In some places the grass was knee deep, whereas in other areas we had to break through high reeds, as well as swampy sections filled with numerous pit holes. Into these we would often sink to our knees or our waist.

As the day wore on, we found ourselves descending well down into the Baliem Valley. It was evident that we were entering heavily populated areas, for in the distance we could see the garden fences. Soon afterward we sighted a small hut on the top of a knoll. This was a guard house, quite common in the central mountain areas. They are built at the borders of no-man's land, on a high vantage point, to warn the natives of coming attack. It was evident that we had already been spotted, for a native was seen leaving the hut in the direction of the gardens.

Our party continued along a well-worn path. First it led along the edge of a forest, then through ravines and old garden plots. At one place the path entered a long section of twelve foot reed. Here the path widened gradually from the usual one foot to some four feet, a clear indication that great groups of natives had been through. Suddenly we found ourselves in a large opening of trampled reed about fifty feet square. In the center, wooden racks had been placed which gave it the appearance of a secret war council chamber. A Satanic air seemed to envelop the place, and with a silent prayer we quietly proceeded on our way.

By 3:00 P.M. the border of the populated area had been reached. While the carriers, under the direction of Fred Dawson, erected camp and commenced to build a fence around it, Mr. Bond and I went on unarmed to make contact with the natives, who were on the opposite side of a small hill directly ahead. At our approach all the women and children fled from the gardens in which they had been working, while the men gathered in groups holding their spears. There was much wild yelling and gesturing, for it was evident that they were very frightened. Only one other party had been through this area before, and that had been seventeen years previous. It could safely be said that the majority of these people had had absolutely no contact with white men.

In an endeavor to prove ourselves friendly we raised both our hands above our heads and called out that we were friends and not enemies, and exhorted them to come to us. We held up a red handkerchief and showed a cowrie shell. Little by little two of the bravest natives drew near us, but it was not until we had patiently waited for an hour and a half that we were able to clasp the first man by his hand. When the others saw that he received a red hankie, and that no apparent harm came to him, they too began to come forward. Within another few minutes we were surrounded by quite a company. They all came carrying one or two sweet potatoes in their hands, for which we in turn gave a small shell.

When we returned to the camp, we found that the fence had been completed and all our goods stored within the tents. This was none too soon, for before long the natives began to crowd around the camp. Like the people of the Wamena, they became more and more bold. Some endeavored to break through our fence, and again we had to take a very firm stand to avoid incidents. That night we were much in prayer for the following day, as our path lay directly through the center of these people's villages. Guards were posted as usual, and not without reason, for at 10:30 that evening they noticed four natives who had silently crept to the border of our camp. When they realized that they had been seen, they let out piercing yells and fled.

THURSDAY, FEBRUARY 3, found us ready to hit the trail by 6:05 A.M. This day we hoped to reach and cross the large Baliem River. We had not trekked far before we came to a junction of the path. The natives desired us to follow the westerly direction, whereas we felt more led to take the path to the north. After we had a short word of prayer among ourselves beseeching the Lord for wisdom, the natives suddenly offered to take us the northerly way.

We continued on, therefore, through great sweet potato gardens, over numerous fences, and crossed an untold number of big drainage ditches several feet in depth, over small slippery logs. As we moved forward slowly, greatly handicapped by all the obstacles on the trail, more and more natives thronged around us. We passed many heavily walled villages where women and children peered out at the party through the cracks. By noon we were abreast of our landmark,

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the pyramid-shaped mountain. Its limestone sides rose almost perpendicularly for 200 meters. Soon we passed directly under it.

Here for some reason the path completely vanished and the natives indicated that the only way to the junction of the Balem and Worak Rivers lay directly ahead through high grass and swamp land. We had no alternative but to allow them to lead us and commit ourselves into the Lord's hand for safe-keeping. We loaned several of the natives bush knives, and with these they commenced to cut aside and trample down the high grass.

The going was indescribably tough. Again and again we would sink down in deep mud, which rendered us for a few

minutes completely helpless. This became most trying, for while we were endeavoring to clamber out of a difficult position, with our weighty pack on our back and our gun in one hand, it left us wide open to attack, especially the man who was walking rear guard. Added to this, the grass became so thick, the reeds so high (at least twenty feet), that only a narrow archway was forced through it, which caused a dark and oppressive atmosphere.

Most unexpectedly we entered a clearing at the edge of a small river where there was a village. We crossed over a narrow rope bridge and immediately re-entered the high reeds. It gave us a most uncomfortable feeling to see that the natives who had previously been leading us, took another direction around to the side. A few strange and evil-featured natives then took the lead, while a greater number of others seemed to close up the rear. They were continually gesturing with their hands one to the other and made signs which seemed to indicate that they were intending to attack the party. They certainly would have found no better place to do so. We kept a constant check by compass on our direction, which continued to head toward the Balem, and our hearts were lifted up in constant prayer that the Lord would get us through safely.

Suddenly we emerged from the dense reed to find ourselves in a great wood. Directly before us an opening had been cleared similar in size to the one we had passed only a day previous. At least forty older men sat hunched on the ground in five rows, all facing two wooden racks which had been placed near the center of the clearing. A most devilish atmosphere prevailed and caused a wave of uneasiness to sweep over us. We were ordered to halt, but thought it most unwise to do so. I gave orders for the entire party to move hurriedly on. Undoubtedly Satan was endeavoring to enlist all his forces to hinder the messengers of the Cross. But praise be to God, He brought us out with a mighty arm. The prayers of God's children prevailed, and ten minutes later found us safely at the bank of the Balem.

The battle was by no means over, however. Satan was determined to defeat our plans of bringing the gospel to these inland people, whom he had held in his clutches so many generations. Our ultimate goal was Lake Archbold, so that we could reach the people of the Habli-foerie River district. In order to get there we needed to cross the swiftly flowing Balem and proceed up the Worak Valley.

It was here, therefore, that Satan made another attempt to withstand us.

TO BE CONTINUED

A Couple of Threes

Three things make a preacher: meditation, prayer and temptation. And three things are to be remembered by a minister: turn over and over the Bible, pray devoutly, and be never above learning.

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[Continued from page 14]

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[Continued from page 20]

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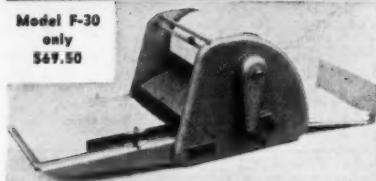
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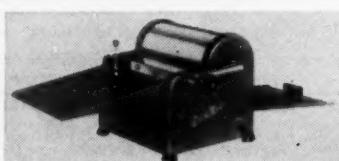
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The Pre-eminence of Christ

[Continued from page 23]

Such is the kingdom of heaven, a kingdom that "cometh not with observation" (Luke 17:20), and yet that has spread to the ends of the earth with more subjects, and subjects more devoted to their King, than any kingdom that has existed on earth.

In the present dispensation the kingdom of God is represented by the Church of the redeemed, but in the ages to come it will be a universal kingdom which, like the stone cut out without hands of Nebuchadnezzar's vision that filled the whole earth, will be a kingdom that shall never be destroyed. And the great and glorious King is Jesus. "We see not yet all things put under him but we see Jesus . . . crowned with glory and honor" (Heb. 2:8, 9). Wonderful kingdom! Wonderful King!

7. And one last simile to complete the picture. It is that of *priests of one priesthood with one High Priest*, for the supreme purpose of the Church of God is that of worship. And God's people are not only a kingdom but a kingdom of priests. The highest and holiest service we can render to God is to worship Him. "We are the circumcision, which worship God by the spirit" (Phil. 3:3). That is the reason we are God's people. "The Father seeketh such to worship him" (John 4:23). The one incident in the life of Jesus that He singled out as never to be forgotten was that of a woman breaking her alabaster box of precious ointment over His feet in devotion and worship.

And so we have our priestly sacrifice of praise to offer, and our great High Priest before the throne makes our worship acceptable to God as He ever lives to make intercession for us. And so in all things He has the pre-eminence in His Church, whose numbers are "followers together" as a flock; "builded together" as a temple; "fitly joined together" as a body; "workers together" as a household; "striving together" as an army; "called together" into one kingdom; and "gathered together" a holy priesthood in worship with Jesus in the midst. And all one in Christ Jesus who is Head over all things to the Church.

Concluding the series next month: "His Pre-eminence in You and Me."

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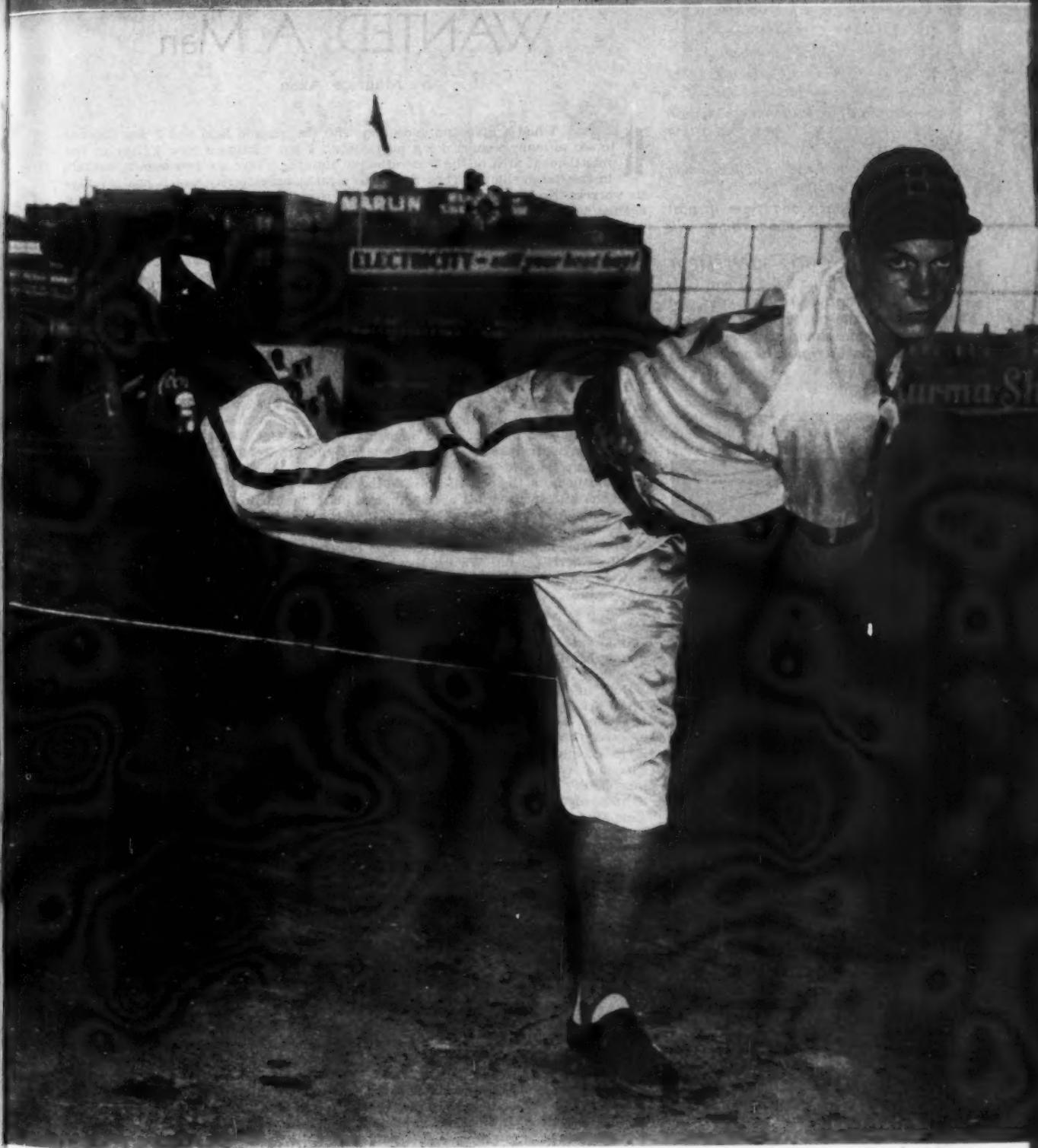
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Moody Monthly

YOUTH

HAZEL GODDARD, Editor

Supplement



He Pitched for the Dodgers

There are just four more opportunities for you to be a "teen in type" this year. Perhaps ever since we turned this page over to teen-agers last January you have been intending to send in your manuscript. Time is running out so get busy if you want your story in the contest. If your story is published you will receive the regular rate of payment and at the end of the year the author of the best article will be awarded the Beginning Christian Writers Course.

Just a few rules to remember:

1. Story should not exceed 1,000 words—may be shorter.
2. Articles, true experiences, fiction . . . anything goes if it has a Christian tone.
3. Writer must be in teens when manuscript is written.
4. Double space and type if possible, but legible handwriting will qualify.
5. Send to YOUTH SUPPLEMENT Editor, 820 North La Salle Street, Chicago 10, Ill. Be sure to give your age with name and address, and enclose self-addressed, stamped envelope if you want manuscript returned.



Maurice Allan, 19, came to know Christ at a young people's meeting in 1950, but it was not until entering the armed forces that he began to make real progress in his Christian life. In Singapore he found Christian fellowship and there he realized something of the needs of the Far East. Now in England, he has returned to civilian life and hopes to enter a Bible school soon, looking forward to missionary work in the Orient.

TEENS in Type

WANTED: A Man

By Maurice Allan

RECENTLY, I had a firsthand encounter with the mission field and I was shocked to see so many women doing men's jobs. I was visiting a New Village in the resettlement area of the Federation of Malaya. There are two women workers in this large village. They belong to a missionary society which has seventy-six workers. No less than fifty-five of these workers are women. They are struggling against terrific physical, mental, as well as spiritual odds. Language, terrorism, government regulations, a wary superstitious people, climate and racial differences among the people all make witness difficult.

Come with me and see Miss Missionary (invariably a "Miss") at work in a New Village in Malaya. We arrive Sunday morning on an unsurfaced, mud-baked road outside a wooden shack that boasts a notice board which reads, "New Village Christian Church"—in Chinese of course. Pastor Wong is preaching in Mandarin Chinese with a Chinese woman interpreting into the local dialect. We later learn that Pastor Wong preaches in several churches on Sunday and during the course of the week. Today he has traveled several miles to bring God's message to the handful present. Evidently his services are much in demand. We wait outside in the hot sun until the meeting is dismissed.

When the people are leaving one of the visitors wishes to take a group photo. As the little group maneuvers into position for the picture we are introduced to several members, most of them women. We meet Mrs. Wong carrying her baby. She is a great help to the two missionaries and an ardent worker in the openair.

As we are taken over to the missionaries' rather dilapidated bungalow, we learn that this house is the best the mission has in the New Villages. Paraffin lamps hang from the ceiling, the walls are damp, and plaster is flaking from them. The rooms are poorly furnished and we observe that there are no fans to turn on this hot sticky morning.

Miss Missionary hands us a glass of orange squash. She is rather a delicate-looking elderly person. We ask about her fellow-worker and find that she is on the rest period that comes around every three months (so essential to strenuous New Village life). The missionary does not talk easily about the work. Only after much persuasion did she tell us about the snakes, and we are amazed at her humble courage. We learn that four snakes of different kinds have been found in her garden within the past two months. Two were cobras which she killed with a broom handle. Two others were unnamed, but were in like manner mortally wounded.

Here in Malaya there is constant bandit warfare with Communist terrorists. Their principle aim is to rid the land of all European and Western influence and to set up a Communist government. Consequently the bandits hate Europeans, especially those who seek to build up the people morally. Miss Missionary then is in constant danger of these stop-at-nothing bandits. A barbed-wire fence surrounds each of these New Villages and curfews are imposed everywhere. The missionary's house is one of a row of shack-like buildings. There is no perimeter lighting along that row of shacks so the bumpy road is very dark at night. Each time Miss Missionary wishes to go calling or shopping she must cycle or walk over this mud path which is a swampy mire when the rain comes.

In most Asiatic races the man is vastly superior to the woman. It is rather lowering therefore in Asiatic countries for a man to hearken to a woman's ministry. Yet, 70 per cent of the missionaries in this land are women. (Similar figures apply on a world-wide basis.) As I pondered over her difficult task, I wondered how I would like Miss Missionary's job. I decided it would be tough, yet I found myself vowing that one day I would return to the mission field and help to meet the needs of these people.

As I looked over that land, I remembered a verse from Scripture: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:30). The verse was an old favorite but now it had a brand new meaning. God had called a man to work in that New Village; of that I was sure, and he had not gone. I wondered where that man was—what he was doing. Certainly he would be unhappy for he was out of the will of God. Then I realized one good reason for so many unhappy Christians in the world.

A few months ago, I was talking to a much younger missionary. She, in love with the Lord and His work, said to me, "Perhaps God called a man to do my job, but he has not come. Until he does I shall stick here for my Master's sake." END

So you're off for that first vacation

*on your own! Here are the things
you need to know—how much to tip,
how to dress, what to do . . .*

Your Best Friend Won't Tell You

By Faith Coxe Bailey

REMEMBER when summer vacation meant a family cabin in the Poconos and the biggest thrill of it all was fishing with dad? Nice memories sure, but this summer you're suddenly grownup. Mom's wistfully given her permission and, more important, dad has given the money. Strictly on your own you're off for an adult vacation—you're off to a Bible conference. (Especially arranged and chaperoned for teenagers, of course—but nevertheless!)

This summer, you're going to tangle with a lot of things you've wondered about—and mom has worried about. It's all part of growing up. (And right now, we're not thinking about that long, long walk on the beach after the evening meeting either. That's for another chapter.) We mean the plain etiquette involved in this adult vacation business. Before, dad handled arrangements and situations so smoothly you didn't know most of them existed, and now you find that you, and you alone, are the guy—or gal—who must cope.

Take this business of getting from here to there, for instance. Traveling by train? There's more to it than having the money for your ticket. Baggage, for instance.

Maybe a redcap will grab it as soon as you walk into the station. If he does, and you want him to, tell him what train you're taking and, handily, he'll also find the gate for you. But chances are the porter has his eyes on folks less able to handle their own luggage and more able to tip. He'll let you lug your own, especially if you're male and over fourteen! But if he does carry your bag, remember that today's tip is about twenty-five cents per bag. Even at sixteen, you can't get away with less.

If you do carry your own baggage into the car, put it on the rack directly over your own seat. Don't take up half a seat with a bag. If it's absolutely too heavy to hoist, put it on the floor as close to your seat as possible. Wait until some kind-faced porter, conductor or innocent passenger comes by and ask him to help. And be sure to say thanks. You needn't tip.

You don't want to starve, so mom packed a few roast beef sandwiches?

You took them, protesting violently. Don't even blush when you unfold the wax paper. If you eat quietly and neatly, if you make sure rubbish finds its way to the container in the lounge, nobody'll look twice. They'll probably envy you.

You're splurging? A real, genuine splurge, like a dinner in the dining car? Wait till the headwaiter strides through your car, announcing that "dinner is served" in tones that'll reach you even if you're napping. He'll tell you whether the car is forward (in the direction you're going) or back (in the direction you've been).

When you arrive in the doorway of the dining car (after the inevitable lurching through the interminable aisles), wait there until the headwaiter signals you. You may have to wait quite a while (train diners are not much bigger than a good-sized hamburger stand). You give the waiter your order, not by telling him but by writing your choice. The pad and pencil are on the table. After you've eaten, the waiter will give you your check, laid in style on a silver plate; you pay by slipping a bill onto the same plate. On this, he'll bring back your change, too. From that change, you leave your tip. And tipping today in a dining car is 15 per cent of the meal, and never less than a quarter.

A day trip, and you'll travel alone? You'll possibly share your seat with somebody old enough to be your dad, who'll give you a curious, courteous stare and then duck back into his magazine. If he tries to make conversation, you continue it only if you want to. After a courteous answer or two, you can duck right back into your own magazine.

Is the gang going together, the bulk of their numbers a boost to their spirits and a potential headache to all who share the coach? Fellow travelers may never see you again, never learn you're a member of the Robertville youth fellowship, headed for the Cloud Top Conference for "a deeper spiritual life." But they just might. Don't risk your Christian testimony by being train pests.

One word about train-side hymn-sings. It's a matter of choice, and if the majority of the coach riders had their choice,



you wouldn't! No matter how meaningful the choruses are in church, over the clatter of the train wheels, they sound like so much gibberish, and noisy gibberish at that. It's doubtful whether the words will put across a message at all, except one of your own inconsiderateness. Spell out your Christian testimony by acting with dignity and thoughtfulness, not by merely singing about it.

What to wear? For the fellows—a summer suit, clean shirt and tie shows you're a man who has ventured out of his own backyard before. At most conferences, or even camps, a suit will be a Sunday must anyway. But if the gang puts on pressure, why travel in anything less civilized than a well-pressed pair of slacks and a clean, tucked-in sports shirt? For gals—a summer suit, a small hat, heels (with hose) and gloves (in the hand, at least, if not on) would be most appropriate. And if that sounds distressingly like Miss Agnes' Seminary for Young Females, then do compromise with a tailored cotton dress, clean loafers and neat socks.

If convenience and price say take a bus, be glad. Your dress can be more informal and comfortable, and you can eat those roast beef sandwiches without any danger of a blush. (But don't toss the spare wax paper on the floor, please!) For bus riding, pack a small suitcase with essentials you may need before you reach your final destination, and keep it with you. There's space for it in the rack directly overhead. When you board any bus, the driver will whisk your big luggage away, stow it in the cavernous depths of the bus' side, and you won't see it again until you get off for the very last time. Incidentally, don't tip him for this.

And then—you're there, at the conference—standing alone and slightly forlorn at the front gate, or ganging merrily in with the old home town pals. Once you're inside the conference office, some one (not a bellboy exactly, but with a strong arm) will reach for your suitcases, at least if you're a gal. If you're a guy, you'll struggle in alone.

Step up to the desk, whether you're the spokesman for the gang or on your

[Continued on page 68]

By RAY SMITH

HE PITCHED for the THE DODGERS

Two students were watching a husky, visiting-college pitcher easily lobbing the ball across the plate in batting practice several months ago. When one athlete belted a long drive, the pitcher grinned and made his next three offerings, a roundhouse curve, a high-inside fast ball and a deceptive drop, none of which the sheepish batter touched.

"This guy's got stuff! Wonder why Wheaton isn't saving him for the game," the bleacher fan said to his buddy. Like most bystanders, they didn't recognize thirty-five-year-old Lee Pfund, tanned and trim, as either a college coach or the figure behind a headline read by millions a decade back: *Rookie Pitches Dodgers to 9th Straight Win*.

That was 1945, just two months before a promising career was abruptly halted by injury and three seasons before Pfund finished his last professional game. Today he is remembered as one of a handful of major leaguers to play under a "no Sunday ball" contract.

Again this March, Pfund was ready for spring training with his Wheaton College (Ill.) team, beginning the seventh year in his life's work of molding boys into Christian men through athletics. Lee is quick to disclaim anything unusual in his background, but when pressed he admits that any ability and experience necessary to handle men stems from the "wisdom and might of the Lord" and from his eight fiercely competitive campaigns in organized ball.

Those were exciting years, not without disappointment. Imagine battling four seasons in the minors to earn a big league chance, making good on a pennant-contending team only to lose a grasp on possible greatness on a freak injury. The eventual end in 1948 became a new beginning for Lee, who has trusted in God's step-by-step guidance since he was twelve years old. Now he says:

"The most satisfying times in all coaching comes not from victories or championships but in helping young fellows through decisions and problems by experiences the Lord has given me. At Wheaton I can be close enough to fellows to be an encouraging influence on their lives."

There were moments along Lee's sports trail when he was far less sure he knew the Lord's will. Everything began when Dad Pfund, a florist, started his son in baseball in the early '30s. Before leaving York high in Elmhurst, Ill., the 6-foot 1-inch, 185-pounder had lettered in football, basketball and track. The school fielded no baseball team.

Lee practiced his favorite sport in the summer town league and it wasn't long before the big strong Pfund kid was forever tabbed a pitcher. With all the high hopes of a just-graduated senior, Lee drove to a St. Louis Cardinal tryout camp in Rockford in 1938 where dozens of youngsters were screened by scout Bob Finch. Told to report the next day for final decisions they all scattered except Lee.

"What's your trouble, kid," Finch demanded.

"Nothing," Pfund hesitated. "It's just that I won't be here tomorrow."

"Any good reason?"

"I don't play ball on Sundays. I'll be in church."

Finch looked thoughtfully at Lee. "I like your stand, kid. My father was a minister and I understand something about you. And you do have possibilities."

That sounded good.

"Tell you what," Finch continued. "You can play ball for one of our farm clubs—at \$65.00 a month."

Nobody could live on that, Lee thought. A baseball future seemed far off just

then. "No thanks," he answered and walked slowly away.

Two years sped by at the University of Illinois where Lee majored in landscape architecture. To keep in condition he played some college ball and worked out with the Chicago White Sox during part of the summers of '39 and '40. He finally signed for \$75.00 a month to begin with Albany in the Class D Georgia-Florida state league.

His first year, a winning season, saw two momentous interruptions. The girl he met at Cedar Lake Bible Conference, Mabel Tillman, encouraged him in his "crazy love for baseball," and they were married in 1941, the year Pearl Harbor was bombed. Lee tried to enlist several times but was always rejected for leg trouble.

On the diamond he climbed steadily up through Decatur, Columbus and Mobile, where he won six, lost two, late in 1944.

Lee's "big break" was an invitation to spring training with the parent Brooklyn Dodgers in 1945. His good control and variety of pitches helped him make the team as one of Leo Durocher's "bright-looking newcomers." After several relief appearances he drew his first start against Pittsburgh in Ebbets Field on May 14. By beating the Pirates, 4-1, he drew coast-to-coast attention as many columnists picked up general manager Branch Rickey's statement: "There's only one way this boy can go and that is up. He was in charge all the way



Coach Pfund gives pointers to Wheaton College shortstop Benson, and pitcher Kennedy.

against the hardest-hitting team in the league."

Veteran player Augie Galan predicted 12-15 victories for Pfund, while Durocher installed him as one of the top four on the staff and pitched him in regular turn—but never on Sunday.

Reporters soon saw fresh copy in Lee's unusual written agreement with his owners which called for no Sunday play. Stories came out recalling the famous Cristy Mathewson who held the same conviction, and it was Cristy's example which convinced Lee in high school that it was possible to be a testimony for Jesus Christ and still play professional baseball. Durocher once said about Lee: "If the kid can pitch only half as well as Mathewson, I don't care if he never comes near the park on Sunday. I'll use him on Saturdays and Mondays."

The rookie's stand was criticized by some, and Lee, who doesn't care to make a big fuss over what he considers a long-established part of his home-training, answered simply: "Our family feels that Sunday is the Lord's Day and was made for rest as the Bible teaches." Lee finds a church for worship in whatever town his teams are in on Sunday.

Up with Brooklyn, Pfund got into fifteen games, winning three, losing two, until one night in an exhibition game at Washington he slipped on wet turf while fielding a bunt and twisted his right knee.

The trainer said dislocation, but when pain persisted and Lee was unable to regain proper form the doctor pronounced torn ligaments. Durocher then sent Pfund home for the season to rest. Disheartening? Yes! A letter from Wheaton's athletic director Edward Coray, written after news of the injury reached campus, brought comfort with the thought that there were no "accidents" in the plan of God. For the Christian, everything in life had purpose or else why Romans 8:28? Lee prayed as never before.

Spring training in '46 was slow and Lee was sent back to Mobile to prove himself. Pfund had the majors alert after shutting out Chattanooga on a three-hitter, but more arm soreness hampered his control and speed and he was sent to Montreal. A telegram that winter closed the last door to big-time: "Dear Lee. You will not be required to report to the Dodger training camp this year. (Signed) Branch Rickey." He finished up a final season at St. Paul and Elmira. By then Pfund was already engrossed in another job—that of coaching at Wheaton.

As far back as 1944, Lee began chipping away at his remaining graduation requirements, getting his Wheaton diploma in 1949. He joined the physical education department full time then as instructor and head baseball coach. To date the Crusaders have three first-division finishes in the tough College Conference of Illinois, including a 1951 pennant. Pfund took over the basketball helm in '51, and the Orange and Blue have each winter come up with one of the better small-college teams in the midwest, winning one championship.

Today Lee's job goes beyond the actual field of competition. It takes him into churches, speaking at youth rallies and athletic banquets where young people respect him for his background and

[Continued on page 68]

Student Medicine



Slow Down and Live

By C. B. Wyngarden, M.D.

In preparing this article, I wondered which subject would be most helpful to young people for the month of August. Poliomyelitis is reaching its height this month and could be a good topic for discussion. We will only remind you that most of us will not be protected by serum this year so we must keep up our resistance as much as possible by proper rest, cleanliness, and by avoiding extreme temperature changes. Although this is primarily a health column, since traffic accidents take a far greater toll in lives every year than polio, I have elected to advise you teen-agers how to protect yourselves as you drive to summer camp or to the local swimming pool.

"Here comes another lecture," I can hear you say. If another lecture will save a life we will feel it well worth while. Few of us realize that a car is a potential death trap. Until we respect it as that, we will continue to read of daily tragedies.

Automotive Crash Injury Research, a project of Cornell University Medical College, recently published some revealing facts. In seven out of ten crashes, they reported the front doors flew open. One out of three occupants was thrown completely out of the car. Being thrown out doubled the chance of receiving serious injury. This project also revealed the fact that the back seat is three times safer than the front seat. In all of these crashes, speed and fatigue were important factors.

The automotive industry, in conjunc-



Traffic accidents take a far greater toll in lives every year than polio. Lambert photo

tion with safety organizations, is making an effort to produce safer cars. Foam-rubber dashboards, recessed instruments, "pop-out" windshields are all evidence of this. When safety belts in the front seats are made a law we will have taken another important stride toward safer driving!

The auto industry is doing its part, now how can we help to protect ourselves and our passengers? First, reduce your speed. Speed kills! Next, install safety belts in the front seat. Belts accomplish two things. They give protection, and they constantly remind us that a car is not a toy. Never allow a baby to sit or stand beside you in the front seat. He couldn't be in a more dangerous spot!

As a last word, may I say that as Christians we are judged as much by the way we control our cars as by the way we control our tongues. Let us be alert, courteous—and live!—THE DOCTOR

We appreciate the enthusiastic response to this column. If you have written the doctor you will receive an answer, either through this column or by personal correspondence. Remember, he is doing this for you so he needs to know your needs to help you. Let us hear from you. Address correspondence to "Student Medicine," Moody MONTHLY, 820 North La Salle Street, Chicago 10, Ill.—The Editors

It Takes Courage

To refrain from gossip when others about you delight in it.
To stand up for an absent person who is being abused.
To live honestly within your means and not dishonestly on the means of others.
To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.
To be a real man, a true woman, by holding fast to your ideals when it causes you to be looked upon as strange and peculiar.
To refuse to do a thing which is wrong, though others desire it.
To dress according to your income, and to deny yourself what you cannot afford to buy.
To live always according to your convictions.

—The Trumpeter

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Your Best Friend Won't Tell You

[Continued from page 65]

own, and give the registrar your name. If everything is in order, you'll have the register pushed in front of you immediately. Gals: sign it "Miss Debby Perkins." Fellows: sign it "Martin Jones," and don't tack on an overly ambitious "Mr." any more than your dad would. The register signed, you'll be briefed on anything necessary, handed a key if you need one, somebody will pick up your luggage and/or lead the way to your room or dorm. Unless the bag-toter is somebody as distinguished as the camp director himself, who happened to be strolling through the front office with a spare moment—hand over that tip! Make it what you gave the station redcap—twenty-five cents a bag.

And that's the very last grand gesture you make as an adult traveler. From now on you're an adult vacationer—strictly on your "adult" own.—END

He Pitched For The Dodgers

[Continued from page 67]

strong testimony, listening to what he has to say about the Christian life. Among the young people he influences are sons Johnny, 10, Kerry, 5, and Randy, 3. (Little-leaguer Johnny has already pitched a no-hit game, a feat his Dad never quite accomplished.)

Lee's job also includes counseling men who plan to turn to professional ball, as three of his college stars already have done. His frank approach leaves no room for the dilly-dallier: "Baseball will have to be a business with you, taking your best time, energy and enthusiasm. You can't go for just fun, and yet you must love the game to put up with hardships many young men overlook. Remember your playing days are comparatively short so by all means go to college first. Seek God's will for your vocation."

And too, Lee and his men have the privilege of representing more than a team or a school on the playing field. Like the Wheaton motto, they play "For Christ and His Kingdom." END

HIGHEST BOREDOM

America is said to have the highest per capita boredom of any spot on earth. We know because we have the greatest variety and number of artificial amusements of any country. People have become so empty that they can't even entertain themselves. They have to pay other people to amuse them, to make them laugh, to try to make them feel warm, happy and comfortable for a few minutes, to try to lose that awful, frightening, hollow feeling of being lost and alone.—Billy Graham

**"Come back
to KOREA..."**



In 1954, World Vision, Inc. brought 2212 Korean pastors together in Seoul for a pastors' conference. They met to pray and wait on God for revival. This six-day conference led by Dr. Bob Pierce and the World Vision evangelistic team was the largest gathering of Christian pastors ever held in the Orient.

Many urgent pleas have come from these same pastors . . . "Come back . . . Come back to Korea . . ." Because of what happened there the crisis areas of Indo-China and Formosa request similar conferences.

Continuing to meet emergency needs in crisis areas, World Vision, Inc. will gather a greater number of Korean pastors for another conference in September. Pastors' conferences will also be held in Indo-China and Formosa.

Dr. Pierce will lead an evangelistic team composed of Dr. C. T. Cook, editor, "The Christian," London, England, Major Allister Smith of the Salvation Army, consistent British Keswick speaker, Rev. Richard C. Halverson and others.

We appreciate your prayers and support to make these pastors' conferences possible in three critical areas where the doors could be closed by Communists within a year.

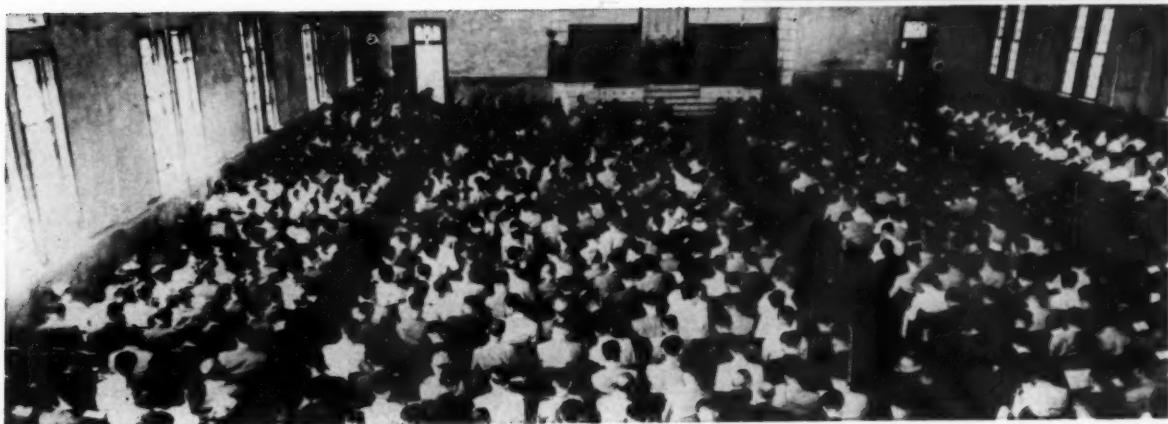
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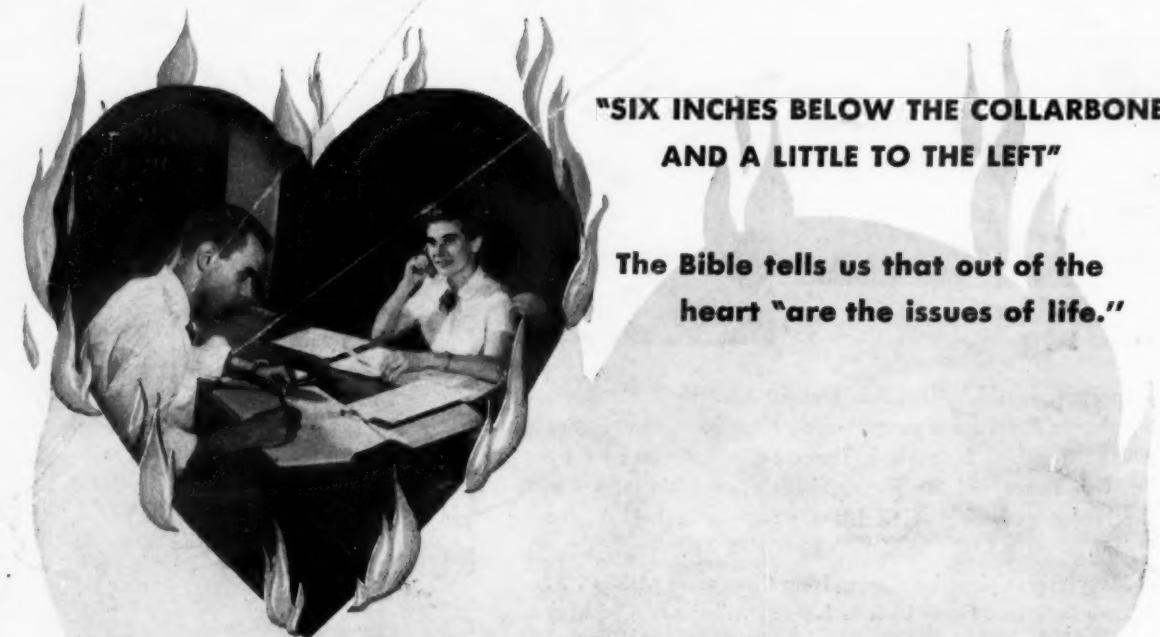
WORLD VISION, INC.

DR. FRANK C. PHILLIPS, Executive Secretary
P. O. Box 151, Portland 7, Oregon



1954 Korea Pastors' Conference:
Top photo, pastors crying out to
God for revival. Center, Dr.
Pierce preaches as Pastor Han in-
terprets. Below, 2212 pastors reg-
istered for conference.





**"SIX INCHES BELOW THE COLLARBONE
AND A LITTLE TO THE LEFT"**

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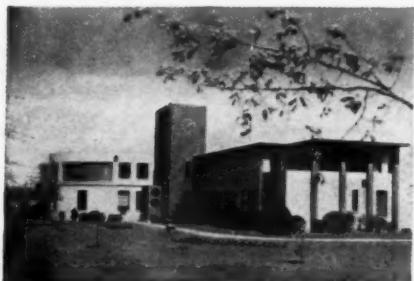
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